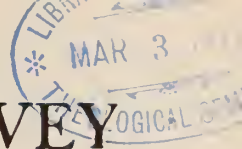


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The Missionary survey



THE MISSIONARY SURVEY

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LAURA E. ARMITAGE, Assistant Editor

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SURVEY WEEK MARCH 9-16.

A SPECIAL DRIVE IN EVERY CONGREGATION FOR RENEWALS AND
NEW SUBSCRIPTIONS

HOW TO GO ABOUT IT

District the congregation. Give each canvasser a sample copy of the magazine and a section of the Presbyterian homes to visit. Have a meeting of those who will canvass and plan to cover the whole task in one day, if practicable. Ask your pastor to speak a good word for the enterprise on Sunday morning, March 9th—also at other meetings during the week.

TO CANVASSERS

(1) **Don't be discouraged** by a refusal. Ask them to look the magazine over, and you will call again. Always leave an opening to come back, and keep coming back until you secure the subscription. If already a subscriber, it may be practicable to secure a renewal in advance.

(2) **Don't apologize.**—You are really conferring a privilege. It is a compliment to anybody to be regarded as interested in the building of God's kingdom. Proceed always on that basis.

(3) **Talk cheerfully.**—It is a happy enterprise. The magazine with its first few issues gained remarkable popularity and it has been growing in favor ever since. We believe it is going to increase wonderfully in circulation, and

it is going to be further greatly improved. These things have just begun.

(4) **Remember**, this is no private enterprise. The Missionary Survey is the official organ of the General Assembly's Executive Committees, and in promoting its circulation you become the means of extending the usefulness and effectiveness of these committees in their great work of building the kingdom.

(5) **Remind** the people that here they have in a nutshell each month the authentic accounts of the work being done by the Executive Committees of Foreign Missions, Home Missions, Christian Education and Ministerial Relief, and Publication and Sabbath School Work—all under one cover for interesting reading and convenient reference. The exceedingly low subscription price of 50c a year has been fixed to put the magazine within reach of all.

A Suggestion.—A quick and simultaneous canvass by several workers is better than a long drawn out one. Put this through first of the week and ask for the mid-week prayer meeting service to be given over for a SURVEY meeting, when the theme will be "The Profit in Missionary Study," and have reports by the canvassers on results of their efforts. If you do your work well the reports alone will make it an inspiring meeting. If reports show the congregation has not been thoroughly canvassed, you have the balance of the week to finish, and on Sunday, 16th, your pastor can again help you swell the list.

Put your church on the Honor Roll and keep it there.

HONOR ROLL

The churches going on the Honor Roll this month are:

IVANHOE CHURCH, LOST CITY, W. VA.

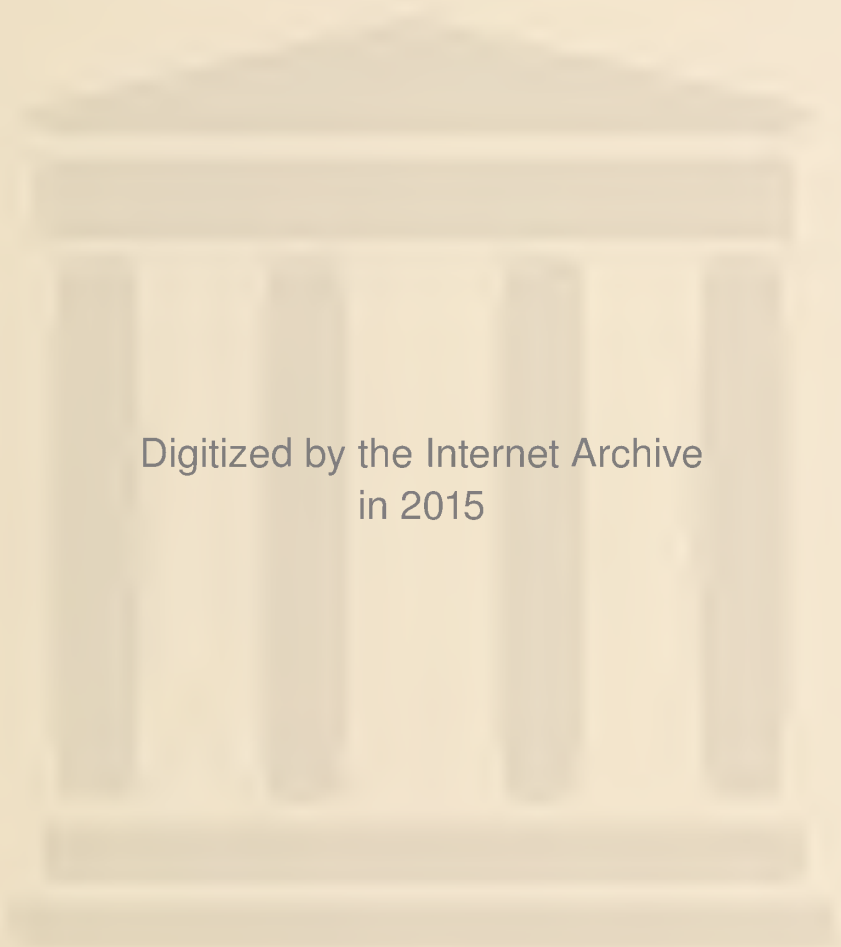
JACKSONVILLE, ALA.

ACADEMY CHURCH, FOREST, VA.

MARSHVILLE, N. C.

MOCKSVILLE, N. C.

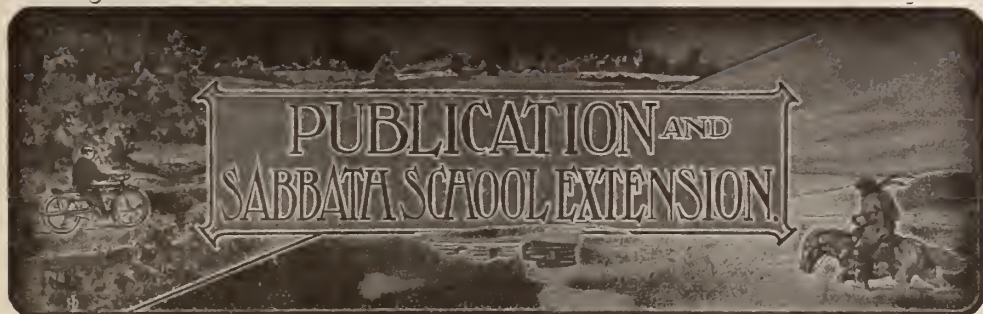
LOUISVILLE, MISS.



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Branch Department at
Texarkana, Ark.-Tex.

PUBLISHING HOUSE,
6-S North Sixth Street, RICHMOND, VA.

SUNDAY SCHOOL EXTENSION—THE CHURCH'S MINISTRY TO NEGLECTED CHILDREN.

GILBERT GLASS, D. D., *General Superintendent.*

SUNDAY SCHOOL EXTENSION as a church agency makes its clearest appeal to the faithful and discerning Christian on the ground of its peculiar advantages for reaching and helping the child. This is not its only claim on the interest and support of the church. Its well-known success as an evangelistic agency; its remarkable record as a church-builder; its special aptitude for path-finding and opening the way for the organized church and the mission day school; these recognized assets, to go no further, commend it as a high-class investment in Kingdom values. It is largely its unequalled facilities for dealing with children, however, that account for its splendid fruitfulness on the basis of very meager support.

Every generation must be reached in its childhood.

The isolated and backward community can be approached best through its children.

The Sunday school is the church's best agency for saving children. In its literature and methods it is happily adapted to the interest and needs of children. They like its simple worship and teaching, its friendly and informal spirit and social life.

On the basis of the three facts stated above Sunday School Extension makes out its case. These facts are proved in the history of the Church, the experience of every community and the common knowledge of thinking people, and are beyond argument.

THE CHILD IN THE MIDST.

No wonder, then, that Jesus set the child in the midst of his

disciples! What he *did* on that notable occasion was quite as significant as what he *said*, for it was his gesture that gave the cue to church strategy for all time. The child, always in the midst of the disciples, is forever the problem and opportunity of the Church. "Train up a child in the way he should go"—this is the wisdom of the ages. Of children Jesus said, "Suffer them to come." Of adults he said, "Compel them to come." What a significant distinction!

"What the Sunday school puts in the heart
of the child

The church will reap in the life of the
man

What shall the harvest be?"

THE MOVING MILLIONS.

By a conservative estimate there are 4,000,000 young souls between six and twenty years of age within the bounds of the South-



"Bring the little ones to Jesus."

ern Presbyterian Church who are untaught in the gospel, unsaved, and have under present conditions no real chance to know of Jesus and his love unto the uttermost. Verily the child is still in the midst! Visualize, if you can, this moving tide of child life, passing fatefully out of the sphere of easy approach; out of the tender, teachable, salvageable years. They cannot wait for us, we must rush to them; and they are within reach! Many can be seen and talked with by earnest church and Sunday-school workers any day—any Sunday afternoon, for example, by a pleasant automobile ride of from ten to thirty minutes. Here is the challenge of the Outpost Mission Sunday School, which is quickening so many of our churches and extending their evangelistic power. *Many more, however, must be reached by the Sunday-School Missionary, supported and directed by Sunday School Extension.* He goes into isolated and neglected sections where hungry, homeless, helpless little folks are dying for want of the Shepherd's care, and gathers them into the fold, suffers them to come unto him.

Sunday School Extension makes its claim for larger financial and moral support from the Church for the following reasons:

THE CHILD NEEDS THE CHURCH.

This is surely beyond controversy. The Church has the only truth that can save and brighten those many drifting ignorant lives. Secular education which some of them have in slight degree will only sharpen their wits and pre-empt their heart with evil unless they are led to the Saviour. The case of the child shut off from God is pathetic beyond words. A mountain mission



Thousands—attractive as these—wait for your help.

worker tells of a little boy who had been brought into the mission school and after some weeks of loving guidance broken of his profanity and given some first steps in gospel teaching. One day he stood before the preacher and with solemn, eager eyes said, "Mister, I don't know where God lives." Then, after a pause, he continued, "I know He don't live up on Big Rock Creek, though." He had seen no signs of God where his child life had been spent! And his boyhood home has always been in reach of the Sunday-School Missionary, when the Church was ready to send him!

"The Bible will save the child;
Sunday School Extension brings them together."

THE CHURCH NEEDS THE CHILD.

What will the Church of the coming days be? It depends on what we do with the children of today; not only our own, but the neglected children of our neighbors as well. *To hold her own and increase her power through the years the Church must recruit from without her bounds.* Childhood offers the fairest and most fertile field for this. Many of the greatest servants of the Church and her most successful promoters have been the children of missionary enterprise. A prominent Church leader told a mountain boy not long ago about a New York minister who was known to preach to larger audiences than any man in that great city. His name was the same as the boy's, and the Missionary Superintendent of Mountain Work thought to interest him in that way. "Why, that's my brother," said the boy.



Ready for the Master's call. Will they hear it?

And it was true! Many a neglected mighty man of God is waiting his chance to grow and serve—waiting for the wisdom and obedience and sacrifice of the Church to come and put hands on him in the name of the Master. Fortify and magnify the arm of the Church that can reach the child that the Church needs. Put the Sunday-School Missionary in the field!

THE CHILD WILL RESPOND TO
THE CHURCH.

The eager young souls need only a chance. They can be brought into the Kingdom *now*. That field of 4,000,000 children is ready for the reaping. And how appreciative they are when the opportunity comes!

A mountain worker tells of a day so torrential in its downpour as to make him hesitate about going to the newly built chapel. He was afraid no one could get there because of the great distances and the rising streams. When he came in sight of the lonely clearing in the woods, he saw several dozen children sitting on the fence in the pouring rain, waiting for him to come and let them in! *Is it right to deny such yearning as that?*

Then there is the beautiful story of the young "Galax gatherers," children in one of our Sunday-school missions, who brought to a recent rally day in the school the money they had laboriously gained by selling galax leaves, and had saved for this offering to Sunday School Extension, though they were without shoes and the frosty ground was biting cold. They had received the blessing and would have it passed on to others, even at the cost of real sacrifice.



"Suffer the little children to come — — —"
Indifference may "forbid" them.

Is not childhood, then, an open door that the Church must enter if she is to occupy her rightful place, and take the world for Christ? Will we not follow the lead the Master has given, and sow in the fertile field, the heart of children?

"An angel paused in his downward flight
With a seed of truth and love and light,
And said, 'Where must this seed be sown
That it bring most fruit when fully
grown?'"

The Saviour heard, and said as he smiled.
'Go plant it for me in the heart of a
child.'

Sunday School Extension, the Church's ministry to children and through children to the world of today and tomorrow, calls aloud to you for the funds and prayers you cannot afford to withhold. Make such an offering in March as will fitly represent your interest in these needy children, and your loyalty to him who seeks these "little ones."

LET POSTERS TALK.

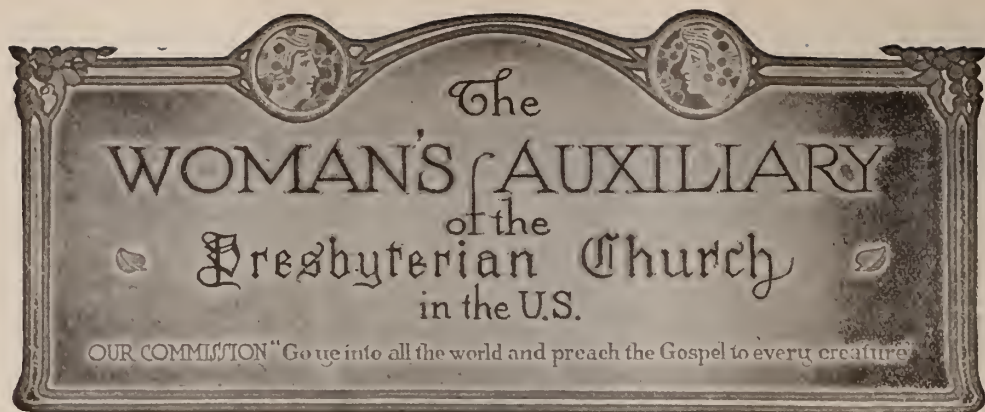
Much of the success of the Liberty Loans and the United War Work Drives was due to POSTERS.

The same success may be brought about in the March Sunday School Extension Drive, by the same method, POSTERS.

Set all your artistic members to work on POSTERS showing the need or possibilities of Sunday School Extension.

A packet of good usable pictures for the purpose may be obtained from Box 1176, Richmond, Va. (Price, 15c).

Some telling facts are given in this issue of THE SURVEY.



MRS. W. C. WINSBOROUGH, SUPT. AND EDITOR, 520-21 DELMAR BUILDING, ST. LOUIS, MO.
"Render unto Caesar the things that are Caesar's and unto God the things that are God's"

THE AUXILIARY PLAN IN THE LOCAL CHURCH.

THE plan of organization for the women in the local church, which was approved by the Atlanta Assembly in 1913, has been gradually developing and growing in favor with both the pastors and women leaders of the local churches.

The details of the plan have been worked out from the experience of many churches, which for several years have had this general form of organization, which includes all the women of the Church in its membership. Hence the constitution, which is now ready for use, with the suggestive leaflet accompanying it, outlines in great detail the successful plan for the organization of the local Woman's Auxiliary. The following commendations of the plan from some pastors are interesting, and it is hoped that a large number of churches will adopt this plan for the organization of the women at once in anticipation of the work of the coming fiscal year:

From Rev. T. M. Hunter, D. D., Baton Rouge, La.:

"For several years we have worked our women's organization on the Auxiliary plan and we find the results very gratifying. Even before adopting the Circle plan, we were in hearty accord with the Auxiliary work, and found that for educational purposes it was excellent. Our women gained a better idea of the various benevolent enterprises than they had gained under the old system.

"For three years we have had the circle plan in our woman's work. This has resulted in more intensive work, the circles being better able to get into touch with all the women of the congregation than the one organization which we had before. Under this system the responsibility of looking up strangers, delinquents, etc., has been

placed upon a comparatively small group. The individual woman feels more responsibility in the small circle than she did in the big ladies' aid.

"The plan has increased materially the gifts for benevolences. Formerly the gifts averaged about \$200, now they are more than \$1,000. It has also increased the interest and attendance on the Mission Study classes. Working through the circles more than 100 women now study the Foreign and Home Missions Study books. The attendance of the women on their circles is about four times as great as it was in the single society. Absentees are looked after better."

From Rev. R. O. Flinn, D. D., Atlanta, Ga.:

"Mrs. Winsborough has asked that I give a brief statement from a pastor's viewpoint concerning the plan for organization of woman's societies presented in the 'Suggestive Constitution and By-laws' which is being distributed by the Woman's Auxiliary of the Presbyterian Church, United States. It gives me pleasure to commend this plan most cordially, as it is practically the same as that under which we have been working in the North Avenue Church.

"Our adoption of the plan was by a gradual development, and it has proven so increasingly efficient that there can be no doubt in the minds of any among us of its excellence. One of its virtues has been that it has proven a means by which new members and prospects among the women have been readily assimilated into the church activities. Many ladies are diffident about attending for the first time a meeting of the society of a city church where so many strangers will be found, but by the circle system they are introduced to a smaller group whom they can learn to know

intimately, and who in turn can the better appreciate and cultivate them. Another virtue of this plan is that by rotating leadership new talent is constantly being discovered and developed. Another is that it allows the largest liberty for individual initiative on the part of the circles and yet co-ordinates and articulates their activities in such a way that conflict is avoided and the fullest co-operation assured. Still another value is that by this system the pastor is kept in intimate touch with the work of the women without being burdened with its minor details, and has always at hand a

ready means of communication with them through conference with the president or meeting with their board, and through them conveys whatever information he may desire to reach the women of his church and be assured of enlisting their prompt, intelligent and hearty support in any important enterprise.

"The longer we use this plan the more we like it, and the large number of efficient workers which we have among our women, we believe, is in no small part due to the use of this plan of organization."

HOW WE USE THE SAND-TABLE.

NELL MANLY McWILLIAMS.

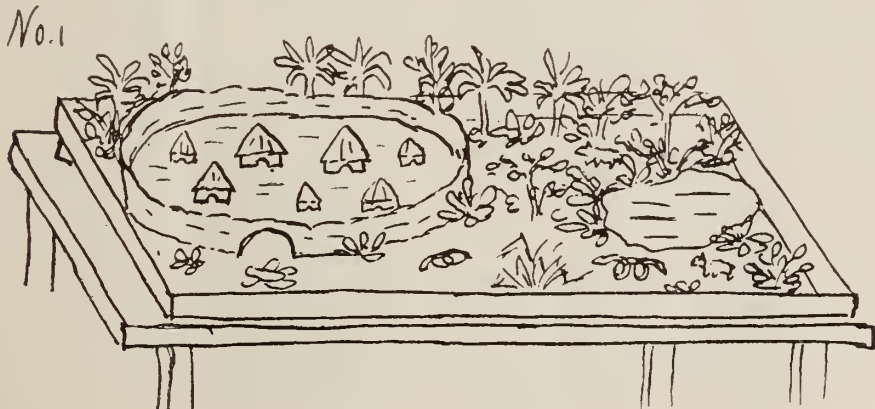
LEADERS of Young People's Societies and Sunday-school teachers who do not use a sand-table are missing one of the most delightful and instructive methods of reaching the minds and hearts of children. All progressive day schools are equipped with sand-tables, but many have an idea that they are too expensive and require special training of some kind to make them of use in the Junior Mission Bands and in the Sunday-school class-room. On the contrary, it is frequently the case that the simpler the table and the objects used the more effective are the lessons taught.

If a regular sand-table cannot be procured, a simple frame laid upon a low table, like the one in illustration No. 1, will answer every purpose, or the lid to a large suit box as we have in one of our class-rooms, or a large tin bread pan even,

though the latter is hardly large enough for most stories. The objects used on the table may be card-board houses (we use altogether the cards which come from the laundry in shirts). A Noah's Ark from a ten-cent store will furnish animals, tooth-pick men, tiny shells and stones, pieces of mirror or glass, over tin foil, for water, bits of evergreen foliage for trees—all these are easy to obtain, but help to make any missionary or Bible story very real to the mind of the child.

In the illustration of our African village a wall of card-board painted brown surrounded the little huts whose pointed roofs were covered with straw, just outside the gate of the village was a pile of tiny rocks where the chief cooked his food and held his palava.

A thick jungle of foliage covered the rest of the table, and in this were all kinds





of wild animals. These were cut from a gaily painted book found at our ten-cent store. With this setting it was easy to tell about child life in Africa, and we took the child for a walk in the jungle, where he clutches the shell or feather which he wears around his neck as a fetish to keep off the wild beasts and evil spirits. Each child was then given a tiny shell on a cord as a souvenir, and one little girl came up and whispered, "How silly it is for them to think this will help them instead of asking Jesus."

We have illustrated all of our mission fields in the same way. We got mite boxes in the form of Japanese houses from the American Baptist Foreign Mission Society, Boston, Mass., which made a beautiful village. We have a real little idol, chopsticks, etc., given us by a missionary, but these and pagodas, etc., may be made of cardboard.

We have a little toy church and hospital, and the children love to come up and take out the idols and pagodas and replace them with our little Presbyterian church and hospital.

Indian tepees and mountain cabin mite boxes may be obtained from our own Home Mission Committee, and beautiful sand-tables may be made with them, the mountain scene being especially beautiful, large rocks covered with sand and foliage and the little cabins among them at distances from each other.

Besides missionary stories, the familiar Bible stories may be brought very vividly before the child by the use of the sand-table.

The Standard Publishing Company, Cincinnati, publish sheets to be colored and cut out, of nearly all the Bible stories, and

they simplify the work of the leader very much and are beautiful. They are of stiff paper, costing only eight cents per sheet.

At our last Rally Day exercises a little girl came forward and stood beside the sand-table, on which was shown the story of the flood with the rainbow in colors, the ark resting on top of Mt. Ararat and all the animals coming out in pairs. She told the story in her own language to a large audience, and then invited them to come up and see the sand-table after the services were over.

The Christmas story, shown in illustration No. 2, was used by pouring the sand directly upon the longest kindergarten table we have, to give an idea of distance. The back legs of the table were elevated so that it could be seen by all in front of it.

The stable at Bethlehem was made of a shoe box with the cover for a roof all painted a soft grey to represent stone. A wide doorway was cut in the box, the manger with the Christ child inside, a tiny lighted candle making a soft glow behind. All of the figures were cut out from the sheets obtained from the Standard Publishing Company, and were beautiful—Mary, Joseph, the shepherds and the wise men on their camels.

A golden star was suspended by an invisible thread directly over the stable. At the extreme corner was shown Herod's home at Jerusalem, and the wise men between, "following the star." Our superintendent came in to see it, and his own tiny girl stood by the table and told him the beautiful story, which seemed so real to her, as she pointed out to him the figures before her.

So many other Bible stories may be

shown in the same way to the Primaries and Juniors, the baby Moses in the bulrushes, "feeding the five thousand," etc.

But not only with the smaller children may a sand-table be used successfully.

In a class of Intermediate boys the Sunday-school lessons of the last quarter have been taught thus. A large black-board with a projecting frame was turned over the class-room table and the whole map of Palestine shown upon it. We had a good map upon the wall to guide, and the boys enjoyed making the river Jordan the Dead Sea, and placing the cities from "Dan to Beersheba," which were little circles of card-board with the names printed upon them.

Particularly impressive was the lesson of Lot's choice, when he and Abram stood beside the altar at Bethel, and Lot chose the fertile plain of the Jordan and Abram the rougher looking land to the south. The boys were enabled to grasp the lesson much stronger as they saw it pictured before them thus. Many think that the sand-table is only to play with, but such is not the case when used as it may be.

We always begin with a little prayer that our sand-table may be used to help us learn the lesson before us, and we have never had anything but the deepest interest and enjoyment of it.

It requires some thought and preparation, of course, but is within the reach of every one, and any leader of young people who has not tried it will find that she will be repaid more than she realizes by the interest and enthusiasm which always greets a sand-table.

CHARTS AND PERMANENT RECORDS.

MRS. C. S. EVERTS,
Secretary Mississippi Synodical Auxiliary.

REALIZING that information by "the eye gate" is often more impressive than what is heard, and believing what is both seen and heard would be more impressive than either, we prepared two wall charts to illustrate the annual Synodical report. Fig. 1. gives the annual report as received from each Presbyterial. The wall chart contains spaces for reports for five years, showing at a glance the progress made year by year, and stimulating to greater effort. When the second year's report was recorded, one Presbyterial president, understanding the value of compar-

PRESBYTERY	No Churches																											
	No. Members																											
	No. Auxiliaries																											
	No. Members																											
	Increase																											
	New Auxiliaries																											
	Sub. to Survey																											
	Sub. to Cal. of Pr.																											
	Foreign Study Classes																											
	Home Study Classes																											
	Prayer Bands																											
	Foreign Missions																											
	Assembly's																											
	Synod's																											
	Presbytery's																											
Congregational																												
Christian Education and Ministerial Relief																												
S. S. Ext. and Publication																												
Schools, Colleges																												
Bible Cause																												
Orphanages																												
Miscellaneous																												
Contributions Not Benevolent																												
Contingent Fund																												
Total to All Causes																												
Amount Per Capita																												
Increase or Decrease																												
Standard of Excellence																												
Central Mississippi	72	5,030	29	445	98	7	284	190	11	13	8	\$1,181	\$717	\$154	\$ 76	\$ 50	\$188	\$ 26	\$284	\$ 12	\$420	\$108	\$1,311	\$ 61	\$4,602	\$8 87	\$2,784	Yes
East Mississippi	50	3,470	20	378	28	2	152	150	12	11	3	702	272	101	76	167	220	20	31	4	76	67	618	111	2,580	7 93	622	No.
Meridian	68	4,523	25	638	280	3	165	108	0	5	4	603	93	55	108	181	188	1	216	100	230	245	2,570	56	4,583	6 61	1,740	Yes
Mississippi	31	2,300	19	312	---	---	183	114	11	11	7	709	204	116	29	217	110	20	100	5	107	129	603	50	2,463	7 20	537	No.
North Mississippi	42	2,377	14	264	---	---	161	25	3	4	1	731	223	57	102	---	108	41	62	14	187	113	649	49	2,339	8 85	807	Yes

FIG. 1.

ANNUAL REPORTS, MISSISSIPPI SYNODICAL AUXILIARY FOR YEAR 1915

tive reports, asked to borrow the chart for the meeting of Presbyterial. Since then it has annually gone the rounds.

It is made on a strip of domestic four yards long. By tacking it on the wall, using yard stick, crayons and rubber stamping outfit, it was not such a task as it might seem. When the outline is made the figures are filled in annually. When we make another, we shall stitch together two widths of domestic which will provide space for ten years' reports, making it still more valuable.

The chart for the annual summary report—Fig. 2—is a yard and quarter of domestic, one width containing space for five years. A second width to be stitched to it, will give space for fifteen years' reports.

PERMANENT RECORDS.

In the back of the secretary's record book we outlined a duplicate of these two report charts, using a double page for each, and pasting a heavy paper to edge of right hand page to give sufficient length for the long chart, thus keeping a permanent record of the annual reports for the years in which the Synodical minutes are recorded. When a second "Missionary Jubilee" is celebrated Mississippi Synodical will be able to make both statistical and narrative report from the records of her secretary's book.

PRESBYTERIAL AND LOCAL AUXILIARY CHARTS.

As Presbyterial secretary we made a wall report charts, using a double page for each, local auxiliary, but it was so large as to be cumbersome, and being for but one year, was of little comparative value. We are now making a Presbyterial summary chart, similar to Fig. 2, on which we shall place the summary of annual reports since the Presbyterial was organized in 1912 with space for ten or fifteen years.

We are asking each local auxiliary secretary to prepare a similar chart on which to keep the annual report of her auxiliary, the chart to be on the wall at every meeting, to keep before them the achievements of the past as a stimulus to better work for the present year.

Gulfport, Miss.

SUMMARY OF ANNUAL REPORTS, MISSISSIPPI SYNODICAL AUXILIARY.

YEAR	1915	1916	1917	1918	1919
No. Churches.....		263			
No. Members.....		16,421			
No. Auxiliaries.....		103			
No. Members.....		2,207			
Increase.....		327			
New Auxiliaries.....		7			
Copies Survey.....		1,030			
Copies Pr. Cal.		456			
For. Study Classes.....		41			
Home Study Classes.....		31			
Pr. Bands.....		22			

CONTRIBUTIONS.

YEAR	1915	1916	1917	1918	1919
Foreign Missions.....		\$ 4,016			
Assembly's.....		1,489			
Synod's.....		533			
Presbytery's.....		404			
Congregational.....		624			
C. Ed. and M. Relief.....		784			
S. S. Ex. and Pub.....		111			
Schools and Colleges.....		735			
Bible Cause.....		35			
Orphans Home.....		1,029			
Misc. Benevolences.....		744			
Cont. Net B'nv't.....		5,826			
Contingent Fund.....		327			
Total to All Causes.....		\$16,657			
Amount per Capita.....		7.54			
Increase or Decrease.....		1,647			
Standard of Excellence.....		Yes.			

Fig. 2.

"I do not want to rust out. I am going to get subscribers for THE SURVEY as best I can. I am in my seventieth year and a little infirm, though am able to go to service twice each Sabbath and have a class in the Sunday school, to which I walk eight blocks. I am trying to get THE SURVEY into every home. I am thankful I can do this in his Name."

So writes a Texas friend of THE SURVEY. Some of us "rust out" long before seventy, but we need not—THE SURVEY needs many rust-proof friends like this one.



TEXT BOOKS! YEAR BOOKS! HAVE YOU ORDERED YOUR YEAR BOOKS?

These programs are more attractive than ever this year, and contain many novel and delightful features which you cannot afford to miss. Order right now so you can have them to begin with the first of April. Order one for each member of your society, and see that she pays you a nickel for it. In spite of the high cost of printing and paper, the price remains the same. Five cents per book, and one dollar a year for the delightful literature which will be sent each month to carry out the program. There are suggestions for invitations for special meetings—for missionary picnics, teas, and novel literature features as well. You cannot afford to miss this help. Order now.

Speaking about Year Books, the following from the breezy pen of Mrs. H. L. Cockerham, the gifted president of Lexington Presbyterian, is of interest:

"As to the Year Book, our country society had never tried it, but we country folks like to do things like our city sisters, and we voted to send for the Year Books, one for each of our members. Then we had visited a town society and heard the "program committee" report. So again doing things like our town sisters, we appointed a program committee of three members. Now that program committee, to use the everyday phrase, was "on the job." They had a meeting, assigned three hostesses for an all-day meeting at the chapel once a month, with a morning leader and an afternoon leader, and that was not all they did. They filled the books out. Some of the hostesses were not even members, but they said, "Why, that's the way to get them interested." Then they gave them out, not asking, "Does it suit you, Mrs. B.?" No, they thought that a missionary society was important enough for Mrs. B. to **make** it suit. It was with fear and trembling that the president, who had been responsible for all the arrangements before that time, attended that meeting, but she need have had no fear. And each meeting has proved what the Year Books have meant. The program committee has not stopped at passing the books around, but at every meeting they have notified the ladies beforehand, so that there will be no hitch. Now, wasn't that a number one program committee? Then in connection with the programs many of your most helpful suggestions given to us at Montreat have been used. So you may be sure this country society will certainly be ready for the next year's programs."

The following interesting items are from the note-book of Miss Irene Haislip, who culled them from the meetings of the Federation of the Woman's Boards for Foreign Missions, and the Council of Women for Home Missions, in New York during January:

1. Hospitals in the Foreign Mission fields need surgical dressings. This is a call to the missionary societies at home which have had a part in Red Cross work.

2. Church members have covenanted with the Captain of their souls to win the world for him. "Will our covenant with him be merely a scrap of paper?"

3. Posters are invaluable. "It isn't enough to put up a poster." You must "follow it up."

4. "Enthusiasm is contagious." Cultivate it in your missionary society and see what will happen.

5. There are 100,000 foreigners of 23 nationalities in one city in Indiana. Less than 10,000 are church members, 5,000 are reached with the gospel, leaving 95,000 untouched. There are many such cities.

6. "Wherever agriculture has declined the churches have declined. Wherever agriculture flourishes churches flourish."

7. When each one of "our men" went to the battlefield he said to those who stayed behind, "I am giving my life for you. Will you take care of my family?" When our Saviour gave his life for his followers he asked them to take care of his own. "We are all one blood." What have we done?

8. Women invested over \$1,000,000,000 in the second Liberty Loan. Women have money. They should release it for the Lord's work.

9. "It's our attitude towards the work of the Church that decides the attitude of the other members."

10. A moral crisis confronts us. What has demobilization of women meant? Social vices are prevailing. There is an alarming delinquency among girls. The women of the Church must set themselves to create a condition to meet the need. There must be a **united** effort among the people of God. A divided church can never save the world.

11. Since 1902, 1,462,206 text-books have been issued for mission study. In 140,000 mission study classes there are over 2,000,000 enrolled. Knowledge is power.

12. "Prepare ye the way of the Lord." Make disciples of all nations. We need women who can see things; "see through things and see things through."

Those who attended the School of Parliamentary Law at Montreat last summer during the Woman's Summer School of Missions will remember with greatest pleasure the teacher of the Parliamentary Law class, Mrs. C. B. Shawhan, of Mobile, Ala., and will be glad to know that she has issued a new help for the Recording Secretary. "For the inexperienced Recording Secretary" is a helpful leaflet brim full of just the things this officer will want to know. I am sure no one can afford to do without it, who is trying to discharge this important office. The little booklet is 25 cents. Mrs. Shawhan has just issued another interesting leaflet, giving the Scriptural reasons for Parliamentary Law in the Missionary Society. This leaflet is 10 cents. Both of these leaflets can be obtained from Mrs. C. B. Shawhan, 254 North Conception Street, Mobile, Ala.



LEAFLETS ON AFRICA.

Why She Came to School.—Nourse. A vivid telling of an escape from an evil marriage, on the part of the girl, Jongwe, who later becomes a happy Christian.

He Saveth to the Uttermost.—How Sib, the witch-doctor, reached the lowest through sin, and was raised to the highest through salvation.

Moffat and Livingstone.—Scott. A few glimpses into two great lives, arousing a desire for many more.

Maekay of Uganda (with portrait).—Scott. A running readable story of how this Scotchman built a common road and "an highway" for the King of Africa.

You Didn't Tell Me.—Hammon. The reproachful message from the heart of an African woman to the hearts of all Christian women.

The Call of the Dark Forest.—Jean Mackenzie. In which this inimitable writer verily transports her reader to the dark places of Africa where she finds the brown woman and the white woman sitting knee-to-knee and talking heart-to-heart.

Whittled Out Printing Press.—Richards. Showing how consecrated ingenuity does the impossible when "put to it" thousands of miles from the civilized "possibles" and the natives carried the news on their skins.

Women of Liberia.—McAllister. Setting forth the position, the power, and the possibilities of women in this part of Africa.

Social Life of Women in Africa, similar to the above leaflet, but more general geographically.

Only a Woman.—Compelling women in Christian America to tell what it means to be a woman in Christless Africa.

A Little Friend in Africa.—Scott. (3c) A pen picture of Yamah, a little black sister, giving her daily life, could be easily impersonated by one girl.

I'm So Glad You Let Me Come.—A song with music. Hastings. (5c) A heart-cry from Africa.

OTHER LEAFLETS ON AFRICA.

Vanity Fair. Springer.
Witch Doctors and Charms. Isham.
A Little Girl and the Lions. Richards.
Cicero's Call. Scott.
Leaves From a Diary. Emily Smith.
Brass Rods and Beads. Scott.

LEAFLETS ON TITHING.

Declaring the Dividend.—Beale. (3c). A human tale with a divine touch; a man decides to give, and the Lord gives the increase "exceeding abundantly above."

How the Tenth Saved a Man.—Saved him from drink and hell and brought him home again.

A Profitable Partnership.—Beale. Outlining one sort of "experience meeting" on tithing.

God's Financial Plan.—Dow. The Bible plan of giving versus self-instituted methods, lifting the Church to a platform of self-support and self-respect.

The Flight of Mr. Simpson.—Bamford. Tithing given in lighter vein, and easily adapted to a spoken dialogue, and effective.

I Have Called You Friends.—A little talk on a big subject; a gentle talk proving that we cannot give what we owe.

Why Should We Tithe?—McCamman. How one set of young people answered this from both Old and New Testaments, and then from their own hearts.

Tithing and Systematic Giving.—Purple. (3c) Giving in Bible times, among ancient nations, in the early Church, and in the nineteenth century; recording definite results in definite places in the United States.

The One Proportion.—Slicer. How one woman gave, gave up, and gave herself.

A Suggestion From Dennis.—Again a husband proposes and the wife follows.

Note One.—All Leaflets 2c where no price is given.

Note Two.—Order all leaflets from the Woman's Auxiliary, Delmar Building, St. Louis, Mo.

*Leaflets
for
Africa in April
and for
Tithing
All the time*

FOREIGN MISSIONS

REV. S. H. CHESTER, D. D., EDITOR, BOX 158, NASHVILLE, TENN.

MONTHLY TOPIC—MEXICO

THE first important undertaking of the Committee on Co-operation in Latin America, which is the Continuation Committee of the Panama Congress, was the remaking of the missionary map of Mexico. This undertaking has now reached its consummation in the matter of agreement between the denominational agencies, and a conference has been called to meet in Mexico City on February 18th to make final arrangements as to property exchanges and territorial boundaries. No such revolutionary changes in the interest of mission comity have ever been made before in any field. Our Church expects to remove its missionary forces entirely from Northern Mexico, leaving missionary responsibility for the States of Tamaulipas and Nuevo Leon to the Southern Methodist Board. We will continue to help the Presbytery of Tamaulipas in the support of its Home Mission work on a diminishing scale, expecting it to reach the stage of entire self-support in a few years. Our new work will be in close co-operation with our brethren of the Northern Church in Southern Mexico, thus bringing all the Presbyterian work together in a section of the republic which has heretofore been greatly neglected.

We have asked our friend, Dr. Juan Ortiz, who knows more about Mexico and Latin America than any man in our Church, to write a general description of the situation for this number of THE SURVEY, and we commend his article, which will be found on another page, to the attention of our readers and our society workers.

THE ANNUAL CONFERENCE OF MISSION BOARDS.

This Conference was held this year in New Haven, where we were delightful entertained at the Hotel Taft. The total enrollment was 257, much the largest in the history of the Conference. The general topic of discussion was "The New Internationalism," and the relation of Foreign Missions thereto. The subject was inspiring and the

addresses were of a high order throughout. Anything like a full report of the proceedings would be impossible in the space at our disposal. They will be published in pamphlet form in about six weeks from this date (January 20th), and may be ordered from Mr. F. P. Turner, 25 Madison Avenue, New York.

The item of most far-reaching importance and absorbing interest in the program was the adoption by a unanimous rising vote of the report of *The Committee of Twenty* concerning plans for the *Interchurch World Movement* of North America.

This movement grew out of an action taken by the Executive Committee of Foreign Missions at its November meeting, instructing our chairman to communicate with all the Home and Foreign Boards of North America asking them to send delegates to a Conference in New York to consider such a movement. The proposal met with an unexpectedly large and enthusiastic response, and the following is the report of the committee appointed by the Conference held in New York on December 17th, and unanimously approved both by the Home Missions Council held in New York and the Foreign Missions Conference held in New Haven January 14th-17th.

REPORT OF THE COMMITTEE OF TWENTY.

"On December 17, 1918, one hundred and thirty-five representatives of the Home and Foreign Mission Boards and allied agencies met in conference in New York City at the call of the Foreign Board of the Presbyterian Church in the United States to consider the advisability and feasibility of a united campaign. The entire day was spent in the consideration of this question, and it was unanimously agreed that the time was ripe for such a campaign.

"A committee of twenty was appointed to outline a plan to be submitted to the Foreign Missions Conference of North America, the Home Missions Council, the Council of

Church Boards of Education, the Sunday-School Council, the Federation of Women's Boards of Foreign Missions and the Council of Women for Home Missions.

"This committee presents the following report to these agencies for approval and favorable recommendation to their constituent bodies: That there be organized

THE INTERCHURCH WORLD MOVEMENT OF NORTH AMERICA.

I. Purpose:

To present a unified program of Christian service and to unite the Protestant churches of North America in the performance of their common task, thus making available the values of spiritual power which come from unity and co-ordinated Christian effort and meeting the unique opportunities of the new era.

II. Interests Included:

While primarily a Home and Foreign Missionary Movement, the movement is to be broad enough to cover all those interests in the United States and Canada outside of the local church budget which are naturally related to the missionary enterprise through national agencies—denominational or interdenominational.

III. Methods:

1. Organization—

(1) National—

- a. General Committee of approximately one hundred.
- b. Executive Committee not to exceed fifteen.
- c. Canadian Council.

(The questions involved in the movement that are peculiar to the Dominion of Canada, should be referred to the Canadian Council.)

(2) State and Local—

The organization throughout the country in each State and local community of all the Christian forces into some form of inter-church committee or federation.

2. Survey—

A thorough united survey of the home and foreign fields of the world for the purpose of securing accurate and complete data as to what ought to be done by the combined churches to meet the needs of the hour, and of at least the next five years.

3. Education and Publicity—

A thorough going educational and publicity campaign to carry the facts of the survey to the entire Protestant Church constituency in America and to every mission station throughout the world where the churches of North America are at work.

4. Field Campaign—

A field campaign for the purpose of arousing the Church to a realization of the urgency of united effort in meeting the needs of the community, the nation and the world, and of inspiring and organizing the Christian forces to undertake an adequate world program. This field campaign to include a series of regional conferences to be begun at the earliest possible moment, followed by conventions and training conferences throughout the country, to acquaint the churches with the message, plans and methods of the Interchurch World Movement of North America, to appeal for the resources of spiritual power, life and money called for by the survey and to organize all the forces for the carrying out of their full part of the program.

5. United Budget and Treasury—

A united budget which shall constitute the financial objective and which shall be presented to the constituency of the co-operating agencies, together with the educational and spiritual objectives of the movement. It is clearly understood that the united movement shall not displace or interfere with the autonomy and responsibility of administration of the co-operating agencies, and it is urged that all funds should be sent as far as possible directly to the treasurers of such agencies from their natural constituencies, but in view of the necessity of provision for receiving and distributing any funds that might be contributed to it without being sent through denominational treasurers a central treasury be established to which funds given for the united budget, but contributed through ordinary church channels, may be reported by the co-operating agencies, and through which donors who so elect may contribute directly to the united budget. The functions of this central treasury shall not be administrative, but to as-

semble and report the financial facts connected with the campaign, disburse funds for the common expenses of the campaign, and serve as a clearing house between the co-operating agencies in order to insure to each its pro rata share of the funds secured, as agreed on in advance by its percentage in the united budget.

6. Financial Drive—

A united financial campaign in the spring of 1920, or whenever, in the judgment of the leaders of the movement the churches are sufficiently prepared, to secure the funds shown by the survey to be needed to carry through the world program on an efficiency basis.

7. Conservation and Extension—

A conservation and extension program to be worked out as the movement progresses to insure the sustained co-operation of all the forces involved.

8. Expenses of the Movement—

The movement to be financed out

of funds secured and not by direct assessment upon the participating bodies.

IV. Immediate Steps:

If and when the foregoing proposals shall have been recommended for submission by the Foreign Missions Conference and Home Missions Council to their participating bodies, the Committee of Twenty shall proceed to complete the organization by choosing members of the general committee who shall act with full authority to carry out the foregoing proposals.

"S. EARL TAYLOR, *Chairman*;

"WILLIAM B. MILLAR, *Secretary*.

"Mrs. Fred S. Bennett, James E. Clarke, Miss Mabel Cratty, D. D. Forsyth, William H. Foulkes, Principal Alfred Gandier (R. P. Mackay, Alternate), Fred P. Haggard, F. H. Knubel, Bishop William Lawrence (Bishop A. S. Lloyd, Alternate), John R. Mott, Cornelius H. Patton, Mrs. Henry W. Peabody, Fred B. Smith, Robert E. Speer, James M. Speers, James I. Vance (Charles H. Pratt, Alternate), Charles R. Watson, Charles L. White, J. Campbell White."

BETTER OUTLOOK IN MEXICO.

FROM the North American standpoint, the present Constitution of Mexico is far from satisfactory; in fact, it appears rather despotic and even tyrannical. For instance, no religion can be taught in any primary school, whether public or private. We can understand the exclusion of religion from the public school; but when its teaching is prohibited in the private school, we consider that the government carries its control too far. No one except a native Mexican can be the pastor of a church or a preacher of religion. No religious corporation can hold property, whether in the form of churches, hospitals or schools; such properties belong to the government. And so on.

However, when one takes into consideration the past of Mexico, he will find that many of her present laws which to North Americans seem arbitrary and tyrannical are but the working out of the law of historical compensation and the natural result of the extreme efforts of the civil government towards absolute emancipation from the Roman Catholic superstition and domination. There was a time when the Roman Catholic Church, under one guise or another, owned about two-thirds of the property of the country, and ruled with an iron

hand in family affairs as well as in schools and universities, in politics as well as at the tribunals of justice; and at that time foreigners and not Mexicans were the priests, the bishops, the professors, the judges and the politicians. Can we wonder that Mexicans are so much afraid of the power of religious corporations and of foreign priests and bishops? It is true that, when Benito Juarez was president, he succeeded in reducing the power of the Roman Catholic Church by the establishment of the laws called "Reforma," but during the terms of Diaz and Huerta she began to regain her riches and influence to an alarming extent. There were bishoprics like that of Puebla worth millions of dollars; and it has been said by a reliable authority that the Bishop of Mexico City alone was able to furnish Huerta with seven million pesos to finance his revolution.

Besides, many of the laws which seem to us so tyrannical are but literal copies, word for word, of those passed in France by Coombes and Clemenceau. Roman Catholics complain that these laws aim principally at the destruction of their Church. "La Prensa," a Roman Catholic paper published in San Antonio, Texas, goes so far as to assert that, while Roman Catholic churches,

schools, hospitals and convents are closed by the government, Protestant institutions are allowed to carry on their work as freely as before. Although this statement is not entirely exact, since in many places the Protestant schools and colleges have been closed, it is true that in general the Mexican officials mistrust Roman Catholic influence and welcome, or at least tolerate, the work of Protestantism. They know that Protestantism stands for separation of Church and State and for religious freedom, and that they have nothing to fear from it; whereas Romanism stands for union of Church and State and for the supremacy of the former over the latter, and that this spells the subordination of civil power to the Church. It is satisfactory also to see how the press at large advocates the modification of these in favor of full religious freedom. When one gathers together the opinions of the leading papers, he gets the impression either that some favorable modifications are at hand or that these laws, though stringent, will not be rigidly enforced. Meanwhile the attitude of the Protestant churches is one of genuine patriotism and true obedience to the Constitution and government.

In spite of the bloodshed and the property destroyed, no one well acquainted with the facts will deny that the present govern-

ment has introduced beneficent and far-reaching reforms. Schools have been opened by thousands. Hundreds of thousands of Mexicans who were before in practical slavery have become land owners, thus creating a middle-class which may in the near future constitute the solid pillars in the foundations of the republic. "If democracy means proportionate representation of all classes in Congress, Mexico can give the best proof of it. For instance, in the present Congress there are ten lawyers, twelve physicians, ten engineers, two historians, seven railway contractors, eighteen school teachers and college professors, ten newspaper men, fifteen exporters, fourteen military officers, three manufacturers, sixteen merchants, fourteen workingmen, nine farmers and several university professors and business men." When had Mexico such a representation? What other nation can make the same showing? There are, it is true, fewer millionaires and not so many enormous land owners; but there is also less misery and extreme poverty. Even the restrictions upon the foreign missionaries will undoubtedly stimulate the natives to a greater work, self-support and leadership. Better days are certainly in store for Mexico and for our workers there.

PERSONALIA.

REV. J. W. ALLEN, of our African Mission, tells in a recent letter that he and Mrs. Allen were well and happy in their work and that Mrs. Allen's health had been better in Africa than it was here at home. This, of course, is very gratifying news.

Mr. Allen also stated that he had attended on August 15th the funeral services of Matabixi, one of the native elders at Luebo. Matabixi was the language helper of Dr. Morrison, and came with Dr. Morrison on his first furlough home to assist him in the preparation of the Baluba grammar and dictionary, which have proven such a valuable contribution to the missionary cause in all that part of Africa. Mr. Allen says: "They labored together on earth; now they are together on the other side. Matabixi died just five months to a day after his great friend. He died in the strength of his Christian faith. I was impressed with the simple service we had in the church. These people who so shortly before knew only to wail as they looked out into the dark future are now subdued and comforted with a new hope in the new Light. Of course, a wail was heard from those most bereaved, but what a victory one could read in the Christian spirit in which the bereavement was borne. I was given a new

thrill as I thought of the great privilege that has been given us in carrying the wonderful story of the gospel to these people."

We are glad to announce the safe arrival on furlough of Rev. and Mrs. W. F. McElroy, of our Congo Mission. Their permanent address while at home will be 808 West Twenty-third Street, Austin, Texas

We are glad to welcome home Rev. and Mrs. C. H. Smith, of Yencheng, China. We regret to state, however, that their coming a little in advance of their furlough was necessitated by the illness of Mrs. Smith. We trust she will rapidly improve in the good atmosphere of the home-land. Their address for the next few months will be Harrisonburg, Va.

The friends of Rev. and Mrs. Wm. Thompson, of Garanhuns, Brazil, will sympathize with them in their sad bereavement by the death of their son, Prentiss, whose death in France from pneumonia following influenza occurred on December 3, 1918. He had recently graduated from Washington and Lee University, and was one of the finest specimens of the heroic young manhood which had to be given in sacrifice to save the world from the hand of ruthless ty-

ranny. He was one of those of whom it has been so truthfully and beautifully said:

"Some work he has for them to do,
For they were faithful found and true;
To make a better world they died,
And now exalted by his side
"Rulers of cities" they shall be,
In worlds from sin and sorrow free,
And when in clouds he comes again,
They shall be with him, and shall reign
O'er earth redeemed. Then peace and love
On earth as in the heavens above,

On plain and mountain, sea and shore,
Shall come to dwell forever more.

The following missionaries returned to their fields from furlough during the month of January:

To Brazil from New York on the S. S. "Byron," Rev. Geo. W. Butler.

To China from San Francisco on the "Colombia," Rev. and Mrs. C. Fred. Hancock and Miss Emma Boardman.

To Korea from San Francisco on the "Tenyo Maru," Miss Lillie O. Lathrop.

DEATH OF REV. SR. ESPINOSA OF MATAMORAS.

WE publish elsewhere an article by Rev. W. A. Ross, of Brownsville, Texas, on the life and work of Mr. Espinosa, one of the oldest ministers of our Mexican Presbyterian Church, who died on November 22d. The following letter addressed to the Executive Committee from his widow and children we are sure will be read with sympathetic interest. We give the letter as literally translated by Mr. Ross:

"Brownsville, Noviembre 25, 1918.

"To the Worthy Members of the Committee of Missions, Presbyterian Church:

"Impelled by sincere gratitude, and even while the tears caused by the death of our father are still undried from our eyes, we

send to you this letter to demonstrate our gratitude for the generosity shown to our father, not only during his long and painful illness, but also to us since his death.

"We believe with all our hearts in the divine promises of the Bible, and we rejoice that our father now abides in heaven; but at the same time we desire that you rest confident that a very profound and sincere appreciation will always be felt by us for your generosity.

"That the Holy Spirit may bless you richly are the earnest desires of your brethren in Christ Jesus.

"MANUALE GARZA,

"Widow of Espinosa, and Children."

FORSAKEN IN THE HOUR OF NEED.

Mrs. W. A. Ross.

ON the night of January 3, 1919, the fire alarm sounded in the city and upon opening the front door we saw olazes rising from the roof of the humble home of one of our neighbors only three blocks away. The night was bitter cold. We immediately made an effort to get in touch with the fire company, fearing that the alarm had not been turned in. But we found that the alarm had been given, and very soon the fire company came and every effort was made to save the home. This was impossible; lack of water in the neighborhood, as the Mexican depends on his water barrel, and the progress of the fire before the company reached the home was against them. The little *jacal* was reduced to ashes. But that is not the worst of the story, for in the little house was old, bed-ridden Dona Rafaela and her little three-months-old grandchild, and they, too, were burned along with all the worldly possessions of herself, of her son and his family. The son, a faithful baker, was away at his night work.

The following morning presented a sad spectacle: A pile of ashes, smouldering remnants of what had been their home, and

furniture, and the charred bodies of the dead. These latter had been gathered by kind neighbors and friends and placed in a humble coffin. They were carried to the home of a friend, and there, with the bodies of the loved ones surrounded by lighted candles, they sat, dazed and waiting, weeping over their losses, but the mother constantly crying out for her "*babita*," the baby whom she thought was lost because the child had not received the holy baptism; the son none the less grieved because his mother had not confessed. They believed that their beloved dead were unsaved because they had been taught this by their holy church. And to add to this grief—and just at a time when they most needed the comfort of their church, this could do nothing for them, not even bury their dead. This for four reasons: The father and mother of the child had never been married by the Holy Mother Church; though legally married by the State authorities. The baby had not been baptized. These forbade the priest from taking the funeral of the child. Old Dona Rafaela had not confessed, although the fire from the explosion of a

lamp was so suden that the daughter could not even rescue them; this made it impossible for the church to say the last rites over her body. But above all they were very poor! Money is a wonderful factor in buying indulgences for sins and failures to comply with all the rules laid down by the Church of Rome. Where there is no money the Church stands firm. Its holy laws must be observed. But our friends had no money, and so in the time of their greatest sorrow this was added: Forsaken by their church.

It is part of the faith of the Mexican that there is certain merit to be gained by taking the body of their dead to the church. It gains certain favors for the soul and

shortens the stay in purgatory. Friends came and begged that these bodies be brought to the Protestant church for the funeral service. The request was granted. The Catholic friends in goodly numbers attended. It gave an opportunity to open up the meaning of life and of death and of faith in Christ as the only Saviour from sin, and the comfort of the sorrowing.

This showed to them that there exists a church which emphasizes a living faith rather than a dead form; a living Christ rather than a dead Son of Mary; a Spirit that gives life rather than a letter that is cold and heartless.

Brownsville, January 10, 1919.

LIGHTS AND SHADOWS OF MISSION WORK IN LATIN AMERICA.

REV. W. A. ROSS.

BEYOND a doubt there are both—but the lights overbalance the shadows. It is not all light, as some who question the wisdom of missions to Roman Catholic lands might have us believe, a point which need not be discussed here, and is by no means all shadows, but a condition in which there are advantages and disadvantages when we compare missions to those countries with missions to pagan and Moslem lands. No harm is meant by the use of the word "compare."

The very fact that we go to countries which are in a general sense classed as Christian is significant and gives us a starting point. The missionary going to Catholic countries finds in the realm of religion a great many things with which he is already familiar.

There is a social and religious terminology which bears the marks of Christianity. Names to us the most sacred not only known in Latin lands, but used with a commonness which is startling. "Jesus" is one of the most common names for both males and females; "Christ" is also used as a given name; "Saviour" is not only a very common name for men, but is the name of one of the Latin American countries, "San Salvador." Lakes, rivers, districts bear the name of the "Holy Spirit"; one of the leading citizens in the city where we first lived in Mexico was called "John the God." Other terms connected with the historic Christianity are most common. "Trinity" and "Ascension" are very common names for both males and females. All this, to say nothing of the multitudes of people through Latin lands who bear Bible names. The most common of these are, of course, Mary and Joseph and Joseph Mary. This latter may be borne by either male or female.

Close akin to this we have also the outward forms and symbols which have an

historic connection with the Christian faith. There are "churches," "cathedrals," "chapels," "temples," "altars," "choirs," "crosses," "worship," etc. There are the sacraments, baptism and the Lord's supper, or that which answers to it, besides the others which are no sacraments. There is the church year with the "Nativity," "Easter," "Lent" and many events with which the average Protestant is not familiar.

All this means, of course, that there exists the Bible in Latin lands. There are Spanish translations of the Vulgate and there are Protestant translations. The best of these Protestant translations is that of Cipriano de Valero, a converted Roman Catholic monk, and was made in 1556, fifteen years before our Authorized Version appeared. This translation of the Bible is regarded in Spain as the best example of classical Spanish after Cervantes' "Don Quixote."

The Romanists have published versions of the Vulgate in Spain and in Mexico. Brazilian ecclesiastes have formed an organization known as the Jerome Society, which has recently issued the gospel in Portuguese.

It would surely seem that so many conditions favor an easy task confronting the missionary to Latin America. The missionary to pagan peoples finds no such conditions. He goes to people who often have no conception of God; many who have no conception of the content of the word "Saviour." Many times moral ideas must be planted in the hearts of the people before the gospel appeal can be made. But the advantage is not always with the Latin American missionary. The very commonness of the sacred names and religious terms makes them mean oftentimes very little and greatly weakens the evangelical appeal. The terms are there, but they have

not the meaning. The Bible itself, while in the language of the people, is still a book unknown. The translations of the Vulgate published in Spain and Mexico by the Romanists appear in from nineteen to twenty-five volumes, and the cost is prohibitive even to some priests. The great masses of the people, even if encouraged and allowed to read the Bible, could not own their own.

But surely God will use these conditions to bring to many the gospel message. A people already trained to use the form of repentance and worship will surely one day gain the power. May we not expect that the Holy Spirit will one day quicken into new life these dead forms; use these many terms as vehicles for carrying the gospel to the people? May we not believe that one day the word of God, now almost unknown to the people, will become their book, and they from first-hand knowledge may learn the significance of terms which have hitherto been little more than common names? May we not expect that among a people, many of whom, especially the mothers of men, are deeply, though ignorantly religious, will respond to the message of the living Christ in great numbers when it is presented to them?

May we not expect that in lands where the crucifix is so prominent a symbol that the message of the living Christ when made to them will become the power to fill their lives? Is it too much to believe that the full message of the atoning sacrifice made once for all by the Son of Mary will become a great realization, and will they not come to know that he is the only Saviour, and the intervention of his mother and the saints are ineffective and unnecessary? Is there not already prepared a soil where the inspiring message of the risen Christ as the living and exclusive Head of the Church, will be the good seed of the kingdom which will bring forth fruit an hundred fold? Will not the idea of the personal leadership of Jesus Christ impress both the greatest and the humblest as being a privilege unexpected and unbelievably good, in the light of their former training—a privilege so surpassing in its essential wonder and power, and yet one so evidently based on the New Testament teachings?

Leaving for a moment the realm of the strictly religious, and a consideration of semi-Christian terms and forms, which the historic faith in Latin America has produced, we pass over into what may be termed the intellectual conceptions. Here we find also that a great foundation has been laid on which missionary work can be built up. Here we cannot but compare also intellectual conceptions in Latin America with those in pagan lands. In many of the pagan countries there does not exist a belief in God. There are no theistic ideals;

there is no conception of personality, and accordingly none of personal responsibility and of sin; no longing for personal conscious existence forever. It is far different in Roman Catholic countries. The conception of a personal God and of personal responsibility to Him gives at once a starting point for the evangelical missionary.

Close akin to this there is still another intellectual and religious condition among many of all classes, but especially among the educated, which is causing alarm and calls for prompt action on the part of evangelicals, and yet from one point of view gives an advantage. We mean the skepticism of the great masses of the intellectuals in Latin American lands. The mission agencies from North America know with what they are dealing. These are the very problems that we are facing in our own country. We know too well the tendency away from a spiritual philosophy in our institutions of learning. There is a tendency to put a material construction on personal life, and the whole world in which we live. Then outside of the philosophical departments over in the scientific faculties there is the same material thinking. We are dealing with no unique problem in Latin American lands. We have them in every land at this age. So we get out into a field we already know and for which we ought to be equipped. Here we confront a common problem in all lands of North and South America together. This should be considered an advantage. The form of governments in Latin American countries and the attitude of these governments to the evangelical religion is of great interest in this connection. The establishment of republics introduced ideas of freedom incompatible with a ruling ecclesiasticism. The ultimate result is that at last all Latin American republics recognize the right of religious liberty and toleration, if they do not actually secure them.

It is upon the historical background of these Latin American republics that our approach must be made to them. Their citizens have gradually elaborated an exalted theory of governments which are most ideal in writings; in oratory; in constitutions; they have evolved theories of governments which could hardly be improved on. It all means that we have a field that is already prepared for ideals that the gospel cultivates.

It is firmly believed that the gospel message with its appeal to the heroic; to the sacrificial; a message based on the truest philosophy and in perfect accord with the highest reason; a message which gives the Headship of Christ the Divine and the divinely appointed instead of to the human and the humanly appointed; a message which when heeded gives a power to over-

come sin and helps toward the living of a righteous life—it is believed that when this message of the living Christ is made known it will bring under the sway of Christ many who now are 'ndifferent, atheistic, and out and out opposed to all religions, will purify society, will give new force to their democratic government and institutions and help in the destruction of an ecclesiastical autocracy—the only autocracy which still remains on the earth.

It might be added that the outcome of the great war will, we believe, greatly aid evangelical missions to Latin America. Missions to those countries are almost exclu-

sively from allied countries, and especially from the United States. German propaganda has been sowing the seeds of animosity in the minds and hearts of Latin Americans against those countries. It made the evangelical approach more difficult. This sinister propaganda has been given a hard blow.

Then, too, may we not believe that there may be a check given to materialism, both in our own country and in all countries now with the great setback it has received in the collapse of its exponents in Germany. Will this not usher in a new day for a spiritual philosophy and a new faith based on the word of God?

A DAY WITH MEXICO'S TEACHERS.

MISS ALICE J. McCLELLAND.

IN the Federal District, where the schools serve as models for the whole republic, last fall a series of excursions for teachers was arranged and carried out. The place of these excursions was the historical village of San Juan Teotihuacan, where there are pyramids, built at some remote period in the history of Mexico, a period which is really prehistoric.

The name of the village is a half-breed, like so many others in Mexico. "Teotihuacan" is the ancient Indian name and

"San Juan" its modern substitute, given by the Spaniards, whose fondness for attaching saints' names to places is famous. To this day neither name has succeeded in displacing the other, so the tiny village continues to be called "San Juan Teotihuacan" (Sahn Whahn Ta-o-tee-wah-cahn), and though it perhaps felt topheavy at first, it appears to have become accustomed to it now.

The place is about twenty-five miles from Mexico City, and the excursion took a day.



The Moon Pyramid, the Street of the Dead.



The Sun Pyramid.

As there are many schools in the district and therefore many teachers, all could not go at one time, so each "zone" (a division which resembles a district or a ward in our country) went by itself.

The cars we went in were the regular style that the Mexican railroads use for second-class passengers. There is a long seat down each side of the car and down the center are two more benches, back to back, making four benches and two aisles. The aisles are so narrow, however, that after the passengers are seated passing is very difficult, though not impossible, as we found out to our sorrow. There were no lighting arrangements in our car, but as we expected to return by 7 o'clock, we thought that no drawback.

A group of musicians accompanied the expedition, without which no Mexican picnic is complete. During the intervals the young ladies of the party entertained the company, singing in concert many quaint minor Mexican airs, always so pleasing to American ears, "The Swallow," "The Dove," "Return to My Humble Cabin," etc.

The pyramids are almost a mile from the station, and there were two small mule cars waiting to take the party over, but as the crowd far exceeded their capacity, many of us walked. There was much of interest to see along the way, and I had my kodak. We passed the parish church, an unusually good type and having enough open space around it to get a good view. A village street with a cactus fence, some cottages and a flock of turkeys furnished one pleasing picture and a pair of oxen hitched to a plow another. The plowman

very accommodatingly stopped his work and posed with the oxen.

It was almost noon when we arrived at the foot of the big pyramid, where there are a number of buildings, a museum, a cement-floored pavilion and some houses for the archaeologists who are excavating in the neighborhood. While we rested in the pavilion one of these men gave a lecture about the supposed history of the place.

There are two main pyramids, one very much larger than the other, and about fifteen smaller ones scattered around near the two principal ones. The remains of a street leads from the largest to the next in size, a large flat open space at one side, which the lecturer called the "Plaza of Justice." The largest pyramid was built for the worship of the sun, the next largest for the moon, and the smaller ones for the stars. The road was called the "Street of the Dead," for the pyramids are supposed to be, like those of Egypt, tombs of kings and nobles, who were regarded almost as gods by the proletariat. It is uncertain just what tribe of Indians built these mounds, Xochimilcos, Toltecs, Aztecs or others. It is probable that the Toltecs built them, for they seem to have been astrolaters, rather than zoolaters, as were the other tribes. They came from other places, even from far distant Tula, to crown their kings there. The Plaza of Justice was the court, and their punishments were severe—the death penalty for adultery and slavery for theft.

The government archaeologists are excavating all about the neighborhood. They have restored two sides of the Sun pyramid to what seemed to be its original con-



A street in the village of San Juan Teotihuacan.

dition and rebuilt the stairways, though in some places the original steps are to be seen. They are cutting a shaft into it to find out if it really is a tomb. They have uncovered some houses near by, one story of which is quite well preserved under the ground. There are the remains of massive stone stairways and thick walls. We decided they must have been a diminutive people or else very fond of humiliating themselves, for the doorways were like the "Tall Man's Misery" in the Luray Caverns. There are narrow passages through the walls which seem to have been aqueducts. The lecturer had explained that each succeeding tribe seemed to have built on top of the abodes of their predecessors, filling up the houses and using them for foundations.

In some places there are still visible crude paintings, mostly conventional borders. We had been told that in one place there were some interesting reliefs. A shed had been built above to protect them from the weather. But when we arrived we found they also had sheet-iron covers to protect them from the tourists, said covers being in place and padlocked. We didn't happen to get there when they were exhibited officially, so we could not see them.

In the museum are the idols, pottery, etc., that have been taken from the ruins in course of the excavations. Some of these bear a striking resemblance to ancient Egyptian art. Relics of Maximilian and the Spanish conquest look like articles on a second-hand bargain counter beside these real antiquities.

We climbed the biggest pyramid, which has a stairway to the top, or rather a series of stairways, double in some parts, for the pyramid differs from those of Egypt in having several terraces or resting places between the base and the apex. There are 239 steps. The sun was evidently using his pyramid place of worship, for we nearly melted in the heat. I had left my sweater

at the pavilion before starting up, and I sent my kodak back by some friends we met coming down when we were about half way up. It was a case where a grasshopper would have been a burden. At one place the ascent is so steep and the steps so narrow that one had to go up sideways in order to put standard-sized American feet on the steps. Some ladies were coming down backwards to keep from getting dizzy.

But at last we reached the top, where the temple of the sun is supposed to have stood, but of which nothing remains. The view from the top is magnificent, for the rare atmosphere of the altitude permits one to see far away. The most beautiful part of the scene is that which comprehends the two volcanoes, Pococatepetl and Ixtaccihautl, or "Popo" and "East-Taxy," as we lazy-tongued Americans usually call them, with a view to "Hooverize" on breath. Another reason is, perhaps, that our tongues are likely to slip on these long Indian names and betray our foreign birth, while our ambition is, of course, to speak the language "just like a native."

After we descended from the pyramid I went and sat in the pavilion while the rest of our party did the museum. The band was playing there and a number of people were dancing, mostly young ladies. The bass viol player, a particularly good Mexican type, was standing with his back to me, and as he stood very still while playing I tried to get a pencil sketch of him. Two young ladies whom I did not know came and invited me to dance. "Why are you so sad, *Senorita*? Won't you come and dance with us?" I explained I was resting and that I did not know how to dance. "But," they exclaimed, "that can't be true. How it is that you, who came from the land of the dance, the one-step, the tango, do not know how to dance?" "Is it possible," thought I, "that my country is known as 'the land of the one-step'?" I further explained to them that those were not American dances, but only borrowed from other countries, and that really I did not know how to dance. Then to prove that I was not sad, I showed them the sketch I had just made of the man with the "contrabajo," and they were delighted. The man himself had gotten wind of the fact that he was being drawn and he came over to see it, too, seeming very much amused at his likeness.

The sun went down and night came on, but still no train. Our car was as dark as the middle ages, but after exploring in the village someone brought some tallow candles, and we had an illumination more grateful than brilliant. The village folk, whose chief business is to sell their wares to tourists, swarmed about the train and through it, with pottery dishes, cups, pitch-

ers, etc., imitation idols and some real arrow-heads, pieces of clay decorations which are still to be picked up in the region, baskets, sweets and other food and pulque. Of course, you know that pulque is the Indian's intoxicant. It is stronger than beer, it seems, but milder than whiskey. However, some of the men about the station, villagers, I suppose, had imbibed enough to make them quite interesting. One man, who looked more like an American than a Mexican, insisted on sitting in our car, or rather in moving from one part of it to another, seemingly trying to find a seat to his liking. Each time he became dissatisfied with his situation and sought to better it he pushed his uncertain way between our knees, threatening to fall into our laps, pulque and all, but he didn't. One of the musicians also became useless, stretched himself out on a seat near us and spent the evening in the land of pulque dreams.

About 7 we heard a train coming, and we cheered up immediately. Everybody rushed inside the cars and we prepared to start. But the train sped by without even slowing up, and we dropped back almost to despair. We began to consider the possibility of spending the night in the cars, for the village is as innocent of hotels as it is of temperance societies. And the nights are

After the war! How long we have dreamed
Of the day when the war would cease!
When, stilled the conflict, would come the dawn,
The dawn of a glorious peace.

Today, with joyful and grateful hearts,
We know that that day has come;
And on our lips is a new refrain,
A glad "After the boys come home."

Oh, on that day how the bells will ring
A glad, triumphant strain!
With flowers and music and flags galore
We will welcome them home again.

We will think of those who went with them,
And whose graves are beyond the sea;
For them, the tribute of falling tears,
For theirs, too, is the victory.

Attention is called to two cuts appearing elsewhere in this issue of THE SURVEY: one a map of the United States showing the distribution of the membership of the Presbyterian and Reformed Churches, or at least of the principal members of this group; the other a map of the world showing the location of the mission work of the Presbyterian and Reformed Churches. A plan for

cold in this altitude even in summer. Besides, there is always the delightful possibility of bandits, Zapatistas or other "istas" in these little unprotected towns, and if it became noised abroad that a party of people from the city were passing the night in the station, we might have to prove to the bandits that all city people are not rich, possibly learning that we could be much poorer than we were at that time.

But some of the young women were "untirable," as the Mexicans say, and they organized games and other ways of passing the time. One young lady recited a long dramatic poem, standing on one of the narrow benches, weeping, gesticulating, as her piece demanded, in spite of her insecure base of operations.

Finally, at 7:30, the other train arrived, and though they said the engineer didn't at all want to take us on, as his train was already heavily loaded, they at last coupled our cars on behind, and we didn't start. For no other apparent reason, except that we were a "high-brow" excursion, and therefore should do nothing with undignified haste, the train stood there for another half hour. Then, as everybody seemed quite ready to start, they steamed up and we began the return trip toward Mexico City.

Then—hushed the music and furled the flags,
And our boys in their homes once more—
As we take up our daily task again,
Shall we be as we were before?

Shall we e'er forget the lesson learned
That he who would have must give?
We have giv'n our best—nothing withheld—
We have learned what it means to live.

Ah, surely those days when we rarely thought
Of another's great need or pain,
Those days of pleasure, self-seeking greed,
Can never return again.

So with grateful hearts we look up to God,
With thanksgiving, with hope, with prayers;
Led by His hand, thus from "strength to strength"
It shall be in the coming years.

uniting all the foreign mission work of the Presbyterian and Reformed Churches will be presented to the respective Boards and Committees before this issue of THE SURVEY is in the hands of subscribers, and will no doubt be transmitted with or without recommendations to the respective General Assemblies.

THE PASSING OF THE OLD GUARD.

REV. W. A. ROSS.

REV. A. A. ESPINOSA is one of the names that stands out prominently in connection with the beginning and progress of the Southern Presbyterian Mission work in Mexico. He was among the first to come into our church after work was begun by Mr. Graybill, and soon after he came into the church he began to study with him for the ministry, thus making the span of his Christian life almost parallel with the history of his ministerial life and also with this history of our work in Mexico up till the present time. His home-going on November 22, 1918, gives us occasion to call to mind the good hand of God in his life and to remind ourselves again of the way God establishes His work in the world and calls His servants to do it.

Sr. Espinosa had been a soldier in the armies of his country before he enlisted in the army of the kingdom of heaven. Being born in 1838, he came into young manhood during the stormy times of the conflict between the Liberals and the Conservatives. He, along with other patriots, led by the great Juarez, took up arms in defense of the ideals of the Liberals, taking part in several battles. He returned from the army with the rank of captain after the country became peaceful again.

He was by nature and constitution a Presbyterian. He loved democratic institutions; he had fought to secure them in his own country; he loved that form of government which gave the people a voice. When he came in contact with the missionaries and others who had already come into the Presbyterian Church he had already left the Catholic Church. He was seeking the light. He was seeking for a faith which would satisfy his mind and heart. By a kind Providence he was living in Matamoros just at the time that our work was being established there. He came in touch with the leaders in this work and found that which had been the desire of his heart. Sr. Espinosa had talked with members of other Protestant churches before he met Mr. Graybill, but in those churches he did not find the ideals which satisfied him: In some the mode of baptism did not satisfy; in others the lack of sacraments seemed to him to be a defect; in others the form of government did not square with his democratic ideas. A few minutes conversation with Mr. Graybill convinced him that he had found the church he was looking for and won him loyally to our church with its doctrines and its form of government and its church life. From that day until the day of his death his soul rested in his Lord and he found his highest sat-

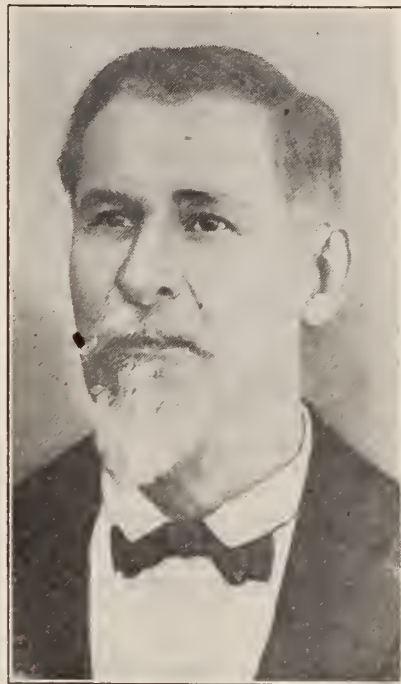
isfaction in giving his energies to the extension of his kingdom. Men who come into the kingdom as he came into it, and who come into any particular church as he came into the Presbyterian Church not only find satisfaction, but their lives are marked by unusual characteristics. The joy at finding that which satisfies gives a holy impulse to seek to give others the same joy; the satisfaction of finding that which meets ideals long cherished give a peculiar power in defending and propagating those ideals. It is no wonder he was a strong defender of the faith during his long life; it is no wonder God used him as one of the foundation stones in His spiritual temple in Mexico.

The meeting of this American missionary and this young Mexican seeking the Truth meant much for both of them and for the kingdom of God in Mexico. From that day forward they were devoted friends—yea, more, they were brethren in Christ Jesus. Their lives from that day ran along together. The circumstances connected with the formation of their friendship assured a mutual love and confidence which increased with the passing years. God was honored in the friendship; the kingdom was advanced on account of it.

There is another name which cannot be separated from those two and whose life touched that of Sr. Espinosa about this time also, and who greatly influenced him and to whom he was bound by the closest ties and with whom he was intimately associated during his entire ministry. A short time before Sr. Espinosa met Mr. Graybill, Sr. Leandro Garza Mora had begun his studies with the latter, Mr. Graybill. He and Sr. Garza Mora were beginning their work of preaching and organizing churches in and around Matamoros and Brownsville. Sr. Espinosa sought counsel from Sr. Garza Mora. He was received into the church. He offered his services to this group of enthusiastic young men who were organizing Good News Stations in different parts of the country in and around Matamoros and Brownsville, and was given the leading part in the publication of some weekly gospel papers which they were sending out from their small press. The publication and the distribution week by week of these little papers, *Las Buenas Nuevas* (*The Good News*) and *La Reforma* (*The Reformation*) was a good beginning of a Christian life which was to be spent in proclaiming the *Good News* and defending the principles of *The Reformation*. He was also at this time placed in charge of an evangelical school which the new Mission

had opened. He soon expressed a desire to study for the ministry and began his studies with Mr. Graybill. He continued his school and press work as well as his studies, and was also assigned the pastoral oversight of one of the small country churches. Thus as student, teacher and pastor he continued until he was licensed and later ordained to the gospel ministry. His ordination was in 1882. When the Presbytery of Tamaulipas was organized in 1884 he was one of the charter members and was at the organization made stated clerk. He held the office of stated clerk of the Presbytery until ill health four years ago compelled him to resign. The history of his life from the organization of the Presbytery is the history of the Presbytery itself in a large measure. He attended all of the meetings; he loved the work of the Presbytery; he had a share in the planning for the expansion of the work in this Presbytery; he saw it grow from a small group of three or four ministers with as many churches to a Presbytery with nineteen churches, with a Christian constituency of nearly three thousand, with church buildings, students for the ministry, Christian families as centers of Christian influence, and everything that goes to make up the Christian community. He saw the Presbytery unite with three others into one Synod, the General Synod of Mexico. He had the great joy of being a factor in all of this beginning and growth of the Presbyterian Church in Mexico. It was his life: it fell in perfect harmony with his way of thinking. God used him in helping to make it possible.

During the years of the growth of the Presbytery of Tamaulipas and of the Synod of Mexico he held four pastorates. Some of these were the most important in the Presbytery. We have already spoken of his pastorate at San Juan. From there he went to Jimenez; from Jimenez to C. Victoria, and from C. Victoria to Montemorelos. He remained at the latter place until he was forced on account of failing health to resign in 1913. In all of these pastorates his work was characterized by fidelity and consecration. His friend and companion of many years, Rev. L. G. Mora, writing at the time of his death, said: "Know ye not that there is a prince and a great man fallen this day in Israel?" He was a prince because he belonged to spiritual nobility; he was great on account of his prudence, his humility, his consecration, his patience amidst the hard trials to which his Lord called him; great on account of his immovable faith in the blessed promises of the word of God; on account of his Christian equanimity; because he practiced what he preached; because he left a family which will not stain his sacred memory; because



Rev. A. A. Espinosa.

he was good; because his influence will continue for many years over those who knew him; because he was now ripe for heaven, 'desiring to die and be with Christ. This is the way to live! This is the way to die! His memory will be a powerful reminder for good; his example an irresistible beaconing; his life an ideal."

The last three years of his life were years of suffering. While resigned to the will of God, he expressed himself as being anxious that Christ would take him to himself. During these years his mind continued in all its clearness and his conversations were often of unusual blessing to those who had the privilege of having a share in them. His love for his Church never waned; his desire for its prosperity and purity seemed to increase with his years. He had the great joy of seeing one of his sons begin his studies in the Union Evangelical Seminary before he died. A year before his death he gave him his benediction and sent him away to continue his studies for the ministry, understanding very well that he would in all probability see his face no more in the flesh. His hopes and aspirations for the extension of the kingdom centered in this son whom he gave to God for the ministry. His constant prayer was that

he might be faithful unto the end. This son was far in the interior of Mexico passing his vacation from the seminary, working for the American Bible Society distributing Bibles, when his father died. May the mantle of his father fall on him and the Spirit of God give him the double portion!

He died as he had lived. Surrounded by wife and those of his children who were near enough to come he closed his eyes peacefully. He left a message for all of his brethren of the Presbytery; his failing voice still used to praise his Saviour repeated in scarcely audible tones: "The blood of Jesus Christ his Son cleanses us from all sin"; he responded "Amen" to the prayer led by one of the younger Mexican ministers who was present, and with this his lips closed. He was dead. He continues his praises to God, but in a more perfect form and with a better understanding.

The sketch of the life of this Mexican minister may seem common-place and monotonous; he lived and studied and preached and died. But no life is common-place! And especially no life which is controlled

by a high purpose is common-place. The life of Rev. A. A. Espinosa was such a life. His convictions formed before he met the missionaries; his loyalty to these convictions during all the years; his position as one of the pathfinders in a new enterprise for his own people make him a marked man. He came into the kingdom just at the time when evangelical missions were growing up in Mexico. It was an entirely new thing for the Mexican people. No one had gone before to show them the way. There was needed a group of men and women among the Mexicans themselves who would blaze the way for their own people in this gospel propaganda in Mexico. There were the missionaries, but they could only point in the direction; there was needed those among the Mexicans who would come out and declare themselves and lead the way and call their own people to follow on after the Lord. It was given to Sr. Espinosa to be one of the first to join the company of pathfinders who for many years have been paving the way and calling on their fellow countrymen to follow them out of the superstition and sin into the joy of becoming the sons and daughters of God.

PARAHYBA (PAH-RAH-EE-BA) DE NOTRE, BRAZIL.

REV. W. C. PORTER.

WE have been stationed in Parahyba since March 22, 1917. But there has been so much to do that I have not been able to write for THE SURVEY.

The serious illness of Mrs. Porter's father kept us both busy until his departure in October; yet I kept up my work, preaching regularly during the time. Since then my whole time and strength have been given to the work; even so I could not begin to meet the demands.

Parahyba is to me a striking example of God's dealings with His people. I have preached in their city, from time to time, since December of 1884, and when I behold the changes wrought I praise the Lord of the harvest. Under the monarchy and for years after the advent of the republic in 1889 our work was limited to the capital city.

The whole interior of the State was as a sealed book, for bitter persecution prevented the people coming to hear the missionary preach. Dr. J. Rockwell Smith and I, with some native helpers, looked after the work for years. Then Dr. Henderlite spent six years here, and then moved to Garanhans.

But during all these years of ups and downs there was a small church of the faithful that persevered in prayer and

worked wherever there was an opening; and the Lord poured out His Spirit on this city church. It has now its own house of worship, all paid for, an old theatre remodeled into an attractive church. The church membership is nearly two hundred; the congregation pays the full salary of its pastor, Rev. Jose Acylino, and all other expenses; thus relieving the Mission of any outlay. There are five elders and four deacons; their Sunday school has nearly one hundred names on its roll. The men have organized an evangelizing group that is active in distributing Bibles and tracts in the State prison and to outsiders. The women have an efficient aid society. In addition to all this a monthly collection is taken up for Home Missions and for our missionary in Lisbon, Portugal.

I wish your readers could be with us on a Sunday evening and see our church full of people, with many around the door on the street, and hear them sing our gospel hymns. They would see that Missions to Brazil are not in vain.

But the work is not limited to the church in the heart of the city. We have services once a week in two of the suburbs, where crowds come to hear the gospel.

All this work is going on without any

opposition; persecution in Parahyba is gone never to return, we hope.

There is, however, another view of things with us. At the beginning of this month the Romanists had a "festa" of nine days to worship the patron saint of the city, "Our Lady of Never." During those nine days the whole city was preoccupied with the "festa." The priests had divided up the time for the different branches of human activity. One night was for the "supreme court, judges and lawyers," another for the "merchants," another for the "artisans," another for the "young ladies and girl students," another for the "young men and boys," another for the "heads of families," and so on. Each of these groups was expected to outdo all the others in fireworks, drinks, plays and a general good time; and all were to contribute generously of ready money to the "Saint." On the last night there was a grand procession, in which each group carried its image of the "Saint." In the midst of the procession came the archbishop under a gold canopy, surrounded by the dignitaries of the city carrying lighted candles, and followed by thousands of people. The procession passed by our house and Mrs. Porter and I saw it all.

Oh! you good Christians of the home land who enjoy the light and the freedom that the Bible and faith in Christ bring to the soul, cannot form any conception of the idolatry and spiritual darkness that prevail in all Brazil. The name "Christianity" exists, it is true, but the reality is paganism in the ignorant masses, and infidelity, atheism among the educated Brazilians.

The change mentioned above is extending all over the State. Outside of the city near the coast we have good congregations at Cabedello, the seaport, where the people have built their own church with help from

Parahyba Church; at Junco, a work started last year. Ten days ago I preached to a congregation of more than eighty people; two persons made a profession of faith and one child was baptized. One believer has given the ground for a house of worship, and this fall the people are going to burn brick and put up the building.

At Barra de Santa Rosa and three other places regular services are held, and the congregations are growing. In the far interior, more than two hundred miles from the coast, we have ten congregations with nearly two hundred church members. Last year Rev. Acyline visited these congregations and received thirty-four persons on profession of faith; and he has just returned from a four months' tour, baptizing thirty-one adults and thirty children.

The State authorities have stopped all persecution, giving us full protection. The Governor and State Chief of Police have declared publicly that we have equal rights with the Roman Catholics, and that we will be protected. The whole State is open to the gospel. Since the middle of April I have preached fifty times. Our hearts and hands are full of work. The people are calling for the Bible everywhere.

When I came here the clerical paper attacked the gospel cause, and tried to ridicule me personally. I paid no attention to their personal reflections, but went to the public press and gave the people the sound gospel in such a way that the priests are now afraid to write a word against the Protestants, since I show up their hypocrisy and preach the Bible truth to the people.

We are glad we came to Parahyba, and the Lord is blessing our labors. There is a great work before us. Give us your prayer and sympathy. I do not write more, simply because I have not the time and strength.

A CALL TO PRAYER.

1. THAT all churches, societies, Sunday schools, and individuals may fully meet the pledges made in the \$3,000,000 drive and thus enable every committee to close the present church year without debt.

2. That all churches and church leaders may have special wisdom in forming the plans for united church work that are now being called for everywhere.

3. That the new interest in foreign mis-

sions and the new spirit of liberality now stirring in our Church may be wisely directed and used for the real progress of the work.

4. That the Assembly's Stewardship Committee in its \$3,500,000 drive in March for all benevolences for the church year, April 1, 1919, to March 31, 1920, may have the enthusiastic and universal support of all the churches and of all the members of each church.

FUNERAL AHEAD OF TIME.

REV. S. M. ERICKSON.

MR. TORTOISE-MOUNTAIN lived at Ikenobe, a small village east of Takamatsu, in a little house of two rooms. It was just like many other houses that faced the country road. The roof comes down low and cuts off all the sunlight. There is no yard around the houses, but all of them are built up wall to wall. That garden you hear of in connection with Japanese houses is sometimes found in the rear, but often does not exist at all. This dark and dirty house was Mr. Tortoise-Mountain's home. Eight children had come into the home, but were now grown up and working in the cotton mills in Osaka. Only one little child, a wife and mother-in-law over eighty lived in the house. The old mother-in-law always seemed to be saying Buddhist prayers.

Mr. Tortoise-Mountain had been sick for over a year when one day a lady missionary who was out distributing tracts found him lying on a mat near the front of the house. She noticed that he was ill and sat down and talked to him about God. The man was impressed. He was given a copy



Rev. and Mrs. S. M. Erickson; Edith and Elenor—Takamatsu, Japan.

of Mr. Kanamori's tract, "The Fundamentals of Faith." This he read ten times during the summer. He also memorized the Lord's Prayer, which he repeated many times a day. He was baptized in September. We asked him one day if he was in pain, and he replied, "My pain is nothing compared to that which Christ suffered for me on the cross." Strange, isn't it, how God finds His elect in these out of the way places?

He lingered for about six weeks longer and was then called home. His final words to his heathen wife were that there must be a Christian funeral, so that the gospel might be preached to the people of Ikenobe.

Miyai San, our evangelist, went out to spend the night at the home and arrange for the funeral. All night long friends came and Miyai San talked to them. The funeral was fixed for 3 o'clock the next day, but one of the boys had returned and he posted a notice that the service would be at 12 o'clock. When asked the reason, he said that then the people would be ready by 3. I was delayed somewhat, but reached the place at 2:30 and found the house crowded and a multitude filling the street in front. Miyai San was preaching and the service was on. The crowd in the doorway cut off all the light. A dingy lamp hung from the rafters, casting a weak light in the room. A big stack of straw was in one corner, just back of the coffin; in a round tub like a flour barrel cut half in two was the little child, suffering with influenza. The wife was back in the kitchen and did not seem to be in sorrow at all.

Miyai San finished preaching and friends carried the body to the place of cremation, but the wife remained at home. I spoke to



Maragama Church.

the people about the Christian's future hope. Then the body was carried to a raised place and the straw piled about it, while the son applied the torch. The white smoke rose skyward and was visible a long

way. Mr. Tortoise-Mountain was the first person to be baptized at Ikenobe, and his funeral was the first Christian funeral. Let us pray that the seed sown at this funeral may spring up and bear much fruit.

KEEPING UP THE MORALE.

YOU'LL read the title with interest because your boy has been "over there," but have you ever thought of the morale of your missionary soldiers? Just the other day I read a letter from a soldier in France who had not heard from the friends at home for a long time, and there was a sympathetic pull at my heart strings, for I, too, have felt blue many a time just because there was no news from home. You'll say, "No news is good news," but that principle does not keep up the morale. Your missionaries are made of the same stuff that goes to make a soldier. They would have been in the army "over there" if they had been at home. They would have had chocolates, books and everything else, thank you, except the cigarettes.

Just about Christmas time a fellow gets an awful yearning for the homeland. He can stand it most of the year, but at Christmas he thinks of home. Now it would keep up the morale if the friends would time their Christmas letters and packages so that they would be at hand about the 25th of December, but do you know that most of the good folks get active just about two days before Christmas? Uncle Sam says that packages for the soldiers in France should be mailed before December 1st. Now, that is a good rule to follow when you are trying to keep up the morale of the missionaries.

The missionary soldier is ordered to write to the friends at home. I know a missionary who sends out a circular letter to eighty addresses every quarter, and he usually does not even hear whether the letter has been received. This looks as if it might be necessary to keep up the morale of the home folks, doesn't it?

The missionary soldier takes his children with him into the trenches. Sometimes they yearn for friends and exclaim, "Oh, it is so lonely!" Aren't there a lot of na-

tive children? Oh, yes, a lot of them, but you would have to have a good look at them before you would allow your children to mingle with them. The wife, too, cuts herself off from pleasant associations when she enlists and goes to the front. Now here we have the family Christmas morning. Daddy says, "I wish some one had put a church building in my stocking. I would do so much more work if I had a building in which to preach." Mother says, "I wish I had a letter from home and a big box of chocolates." "The little girls remind daddy of the pretty dolls they saw in the show windows just before they sailed. O daddy, I'd like to have a pretty dolly."

Don't forget the missionary soldier when your boy comes back from "over there." Perhaps you are now more qualified to sympathize with the missionaries alone in the trenches than you have ever been. If your heart condemns you when you read this, sit down and write your missionary. I can assure you that he will be glad to hear from you. A letter from home helps. Last spring, just as I returned from one of those long Oriental consultations which make a fellow tired and blue, I received a good letter. It just set me up. Why, friends, there is nothing like it. If you only knew, you would surely use this way to keep up the morale. But put a five-cent stamp on your letters, and don't make the missionary use up his money in paying "postage due."

Friends, now that you have "put the job over on the Germans," why not tackle the missionary war in the same way? Two hundred millions for the Y. M. C. A. and other war work! Just fine, wasn't it? Two hundred millions would do a lot of missionary work. Why not try it? It would keep up the morale. You will have to put this job over, too, if the world is to be made safe for democracy. X. Y. Z.

A LETTER FROM YIH LOH TEIN.

(Dr. L. Nelson Bell, of Tsing-Kiang-Pu, writes: "Some time ago you asked for something short and interesting for THE SURVEY. I am enclosing a letter I received from a Chinese boy the other day. He learned English down south and is very fond of using it. This letter is copied verbatim." The letter follows:)

Dr. Bell:

There is a patient in the city, suffering a serious sickness on the border of death. His family finds nothing to do (the patient has been looked over by some Chinese doctors who are impossible to heal him) unless our Dr. Bell will kindly soon be present.

October 6th, 1918.



Mrs. Bell—not in Egypt but back of the compound in Tsingkiangpu.

For this course specially I come to meet you and am sorry that you are busy this time. If you can find an interval of liesure, please kindly come in the city and deliver the help. The earlier you are present the

better. The patient's family hopes that you are going there this very day is best.

I have not a pen with me and write this roughly and impolitely. Please, excuse me. I remain,

Yours truly,

YIH LOH TEIN.

BOOK REVIEW.

THE GENERAL EPISTLES: AN EXPOSITION. BY Charles R. Erdman, D. D., Professor of Practical Theology, Princeton Theological Seminary. The Westminster Press, Philadelphia.

This little volume, printed in clear type on good paper and attractively bound, comes to us among other good things in our Christmas mail. Those who have had the privilege and pleasure of hearing Dr. Erdman lecture on Bible themes will find in his name as the author of the book the only recommendation needed to commend it to their favorable attention. Besides being a clear and illuminating exposition of the meaning of the passages selected for comment, and so good for any use which the reader might wish to make of it, the book will be found especially helpful for use in connection with family worship. We most

cordially commend it to the readers of THE SURVEY, and hope it may have a wide circulation throughout the Church.

FORWARD MARCH! By Angela Morgan. John Lane Company, New York. Price, \$1.25 net.

A volume of poems sounding the note of reconstruction and the new human spirit which must come out of the war. The book opens with the title poem, Forward March! an appeal to the soldiers of the world to continue their great battle for human betterment after the war is over.

The entire volume is in tune with the new age spirit of internationalism, the larger consciousness of life, and the efforts of the soul for true adjustment in all relationships, and for that higher Beauty which alone will bring the nobler humanity.

DO YOU KNOW?

1. What four reasons kept some unfortunate Mexicans from being buried by the Catholic Church?
2. Of a delightful (and otherwise) sight-seeing trip?
3. What Sr. Gaza Mora said of Sr. Espinosa?
4. What are some of the changes in Brazil since 1884?
5. How did the priest divide a nine day "festa"?

6. What is our responsibility in keeping up the morale of the missionary?

7. Who was the first convert in Ikenobi?
8. Who was Matabixi and what did he do?

SENIOR FOREIGN MISSION PROGRAM, MARCH, 1919.

Arranged by Miss Margaret McNeilly.

Topic—Mexico.

Hymn—Glorious Things of Thee Are Spoken.

Scripture Reading—Isaiah 55.

Prayer.

Minutes.

Roll Call—Answer with a verse of Scripture on WORSHIP.

Business.

Offering.

Solo—The Light of the World.

Quiz—Do You Know?

Topical—Monthly Topic:
Lights and Shadows of Mission Work in Latin America.

Forsaken in the Hour of Need.

Hymn—Selected.

Prayer, closing with the Lord's Prayer in concert.

SUGGESTIONS.

It is always a good plan to use a map of the country to be studied, locating our mission stations on it. For those societies which have not the large maps we would suggest that the outline maps, appearing in the Annual Report of the Executive Committee of Foreign Missions, be enlarged on poster paper, or blackboard, or used as they are. Copies of the Annual Report may be had free of charge. Be sure to get yours.

Appoint a reporter to give current events, relative to mission work or mission lands. The secular press can furnish material. These items could be used in answering roll call.

Pray earnestly for our Mexican work and workers at this time of unrest. Pray also for the Executive Committee, that the year may close without debt.

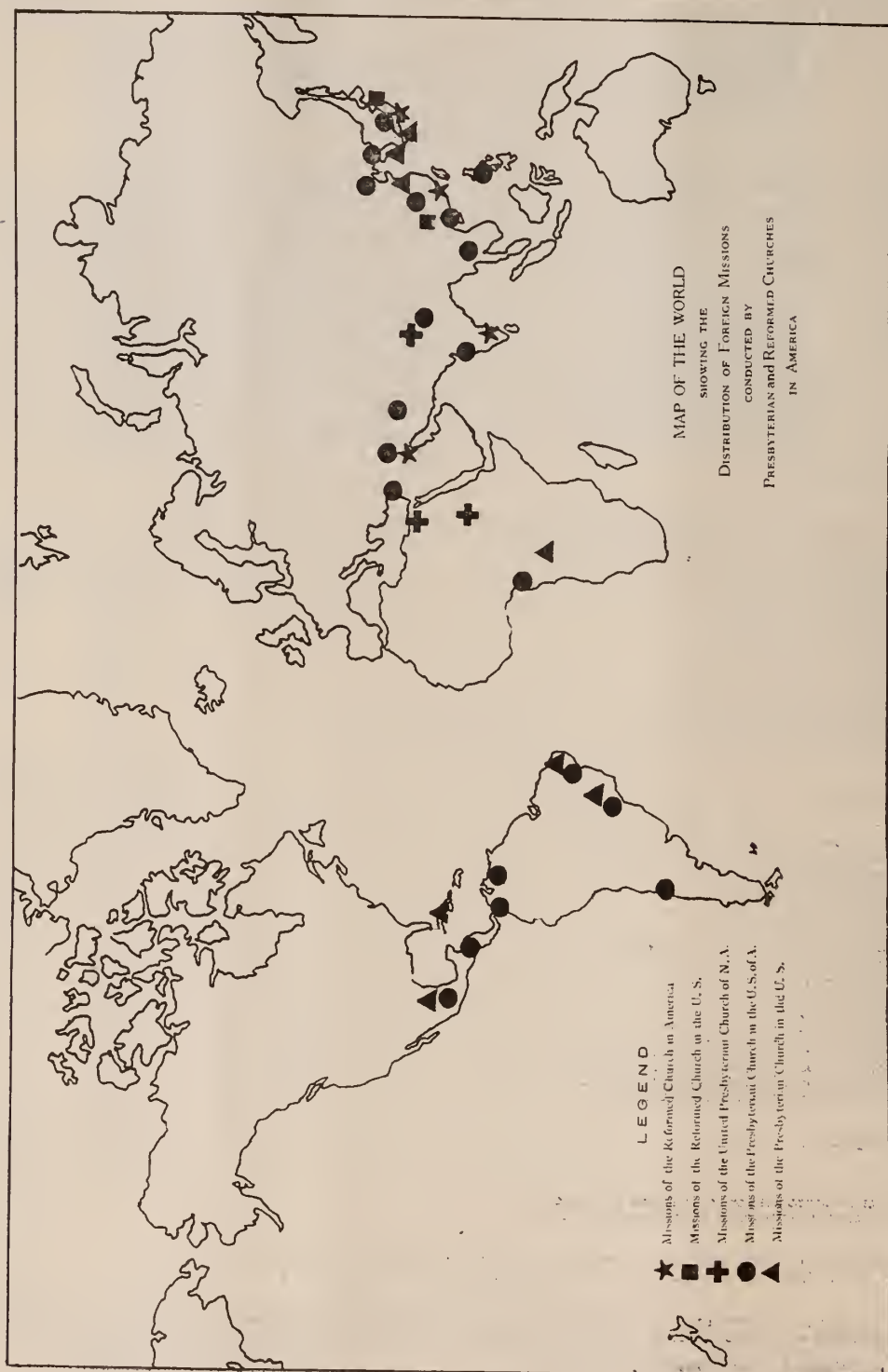
COMPARATIVE STATEMENT—FOREIGN MISSION RECEIPTS

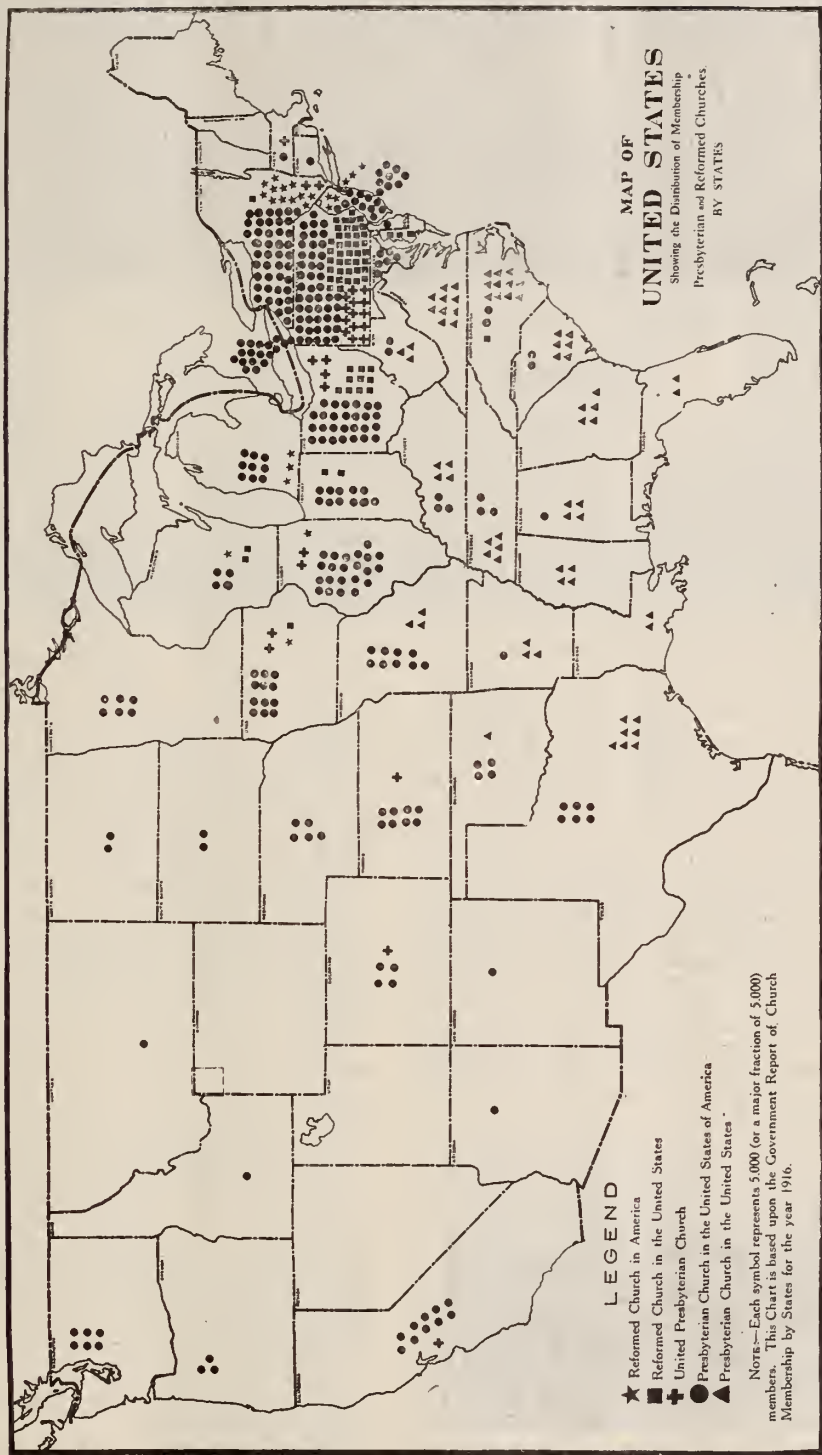
Receipts applicable to regular appropriation—	1919	1918
January		
Churches.....	\$ 60,480 60	\$ 46,836 57
Sunday Schools.....	2,337 75	1,830 73
Sunday Schools—Africa.....	6 64	325 13
Sunday Schools—Brazil.....		30 00
Sunday Schools—China.....	1,045 73	
Societies.....	10,984 76	8,250 76
Societies—China.....	10 00	
Societies—C. E. Missionaries.....	115 98	115 10
Societies—Africa.....		5 00
Miscellaneous Donations.....	4,353 35	8,249 46
Miscellaneous Donations—China.....	37 50	
Miscellaneous Donations—Africa.....		2 00
Miscellaneous Donations—C. E. Missionaries.....	5 00	
Legacies.....	\$ 79,377 31	\$ 65,844 75
	38 15	458 30
	\$ 79,415 46	\$ 66,303 05
Ten months, April 1, 1918, to January 31, 1919—		
Churches.....	\$334,743 61	\$232,816 56
Churches—Africa.....	5 00	85 70
Sunday Schools.....	7,782 42	7,809 77
Sunday Schools—Brazil.....		241 88
Sunday Schools—Japan.....		3 58
Sunday Schools—Africa.....	394 24	14,139 42
Sunday Schools—C. E. Missionaries.....		10 00
Sunday Schools—China.....	14,145 44	
Societies.....	64,987 41	58,863 17
Societies—Africa.....	39 25	268 88
Societies—Brazil.....		5 00
Societies—C. E. Missionaries.....	1,328 60	1,593 95
Societies—China.....	79 61	
Miscellaneous Donations.....	41,415 08	34,763 80
Miscellaneous Donations—Africa.....	5 00	56 75
Miscellaneous Donations—C. E. Missionaries.....	16 95	121 64
Miscellaneous Donations—China.....	77 15	
Legacies.....	\$465,019 76	\$350,780 10
	2,633 69	2,860 59
	\$467,653 45	\$353,640 69
Initial appropriation for year ending March 31, 1919.....		\$556,851 18
Additional appropriation to January 31, 1919.....		252,552 30
Deficit March 31, 1918 (\$123,131.27) increased by adjustments of Mission accounts 1917-18 made after March 31, 1918 (\$10,711.28).....		\$809,403 48
		138,842 55
		\$948,246 03

In making comparison as to gain in receipts, please note that the appropriations were on January 31, 1919, \$131,839.08 greater than on March 31, 1918. It may be necessary to make additional appropriations before March 31, 1919.

EDWIN F. WILLIS, Treasurer.

Nashville, Tenn., January 31, 1919.







CHRISTMAS AT TEX.-MEX., 1918.

MRS. JULIA BARFIELD SKINNER.

AS Christmas Day came on Wednesday and Monday is our rest day, we closed school on Saturday for the holidays. Six boys went home Saturday night to San Benito and Brownsville. The rest lived too far away.

Therefore, our Christmas exercises were held Friday night that these boys might take part in the program.

Friday afternoon we decorated the chapel. A small huisache did duty as a Christmas tree. This we decorated with candles, festoons, and empty stockings. We explained to the boys that Santa Claus was too busy with the boys and girls of France and Belgium this year to come to us, who have so much. They grinned and nodded and understood perfectly.

Miss Gibson and a boy of artistic tendencies decorated the blackboards with mottoes, a fireplace and waiting stockings, a turkey, holly, etc., in colored chalks. The recently acquired electric lights added to the festive appearance of our chapel. Miss Kleinkauf had prepared beautiful Christmas music.

The boys acted Santa Claus for themselves by raising a purse and purchasing their own refreshments, apples, oranges, candies and cakes. These were placed at the foot of the tree.

At 7:30 the bell rang and all appeared with shining faces and arrayed in "best bib and tucker." Every boy, great and small, took part, some of them several times. They had dialogues, recitations in English and Spanish, choruses, duets, solos and a trio. Twenty numbers in all, and they were responsible for all of it except the music. After the program refreshments were passed. Although they were immensely pleased with their own performance, there was no applause, because it was a sacred occasion. They get up their own programs on Christmas, Juarez Day and Cinco de Mayo, May 5th, their Independence Day, but we direct the commencement program. "Old Santa" did get around Christmas Day at dinner time. At each plate was a necktie, provided by an Atlanta friend, and a pretty blotter, made by a Junior Christian Endeavor.

As the only turkey on the place was made of chalk and would not go far toward filling an empty boy, we supplemented it with chicken, cooked as they like it, with rice. Mince pie and candies and nuts made the extras.

The boys who were marooned here on account of the distance to their homes worked during vacation week and were paid for it.

The school is small this year, on account of the reflex influence of the dreadful world war, but now that peace has come we are hoping for better things for Tex.-Mex. It has taken all the faith and grit that we could muster to hold things together these past two years. We think the worst is over, and Mexican parents will not be afraid to send their children away from home after this. Four new boys have come in for the second term.

Our Mr. Brooks McLane is with us again, completely restored to health, another cause for great thankfulness.

Kingsville, Texas.



Tex.-Mex. boys, clearing the land.



Mexican women grinding corn for tortillas.

A TRIP IN OUR OWN UNITED STATES.

PUT on your sombrero, Sonny-boy, and Mocking-bird, drape a mantilla over your hair; yes, a bath towel will do. The little peon girls often use the family towel.

We are near the line that Uncle Sam has drawn between our own land and Burro-land. Here in Texas Uncle Sam has used a line that you can see—the line that God drew when He led the river Rio Grande across the plains. But further out in the west there is no river, and you can't see the line.

Now we might think we were in Mexico, and the little engine is puffing and wheezing. Nearly everybody in this county is Mexican. Their fathers and grandfathers have lived here for years, and some land titles go back two hundred years in the same family, so would we call them Mexicans or Americans?

What pleasant voices the people have! And how politely the children speak to us! Can't you say "Buenas Dias" to the little girl? That means "Good morning!" They are taking some tortillas to a friend. They look like big pancakes, don't they? Let us stop and watch this woman making tortillas.

She has ground the corn in that stone tray, rubbing it with a flat, heavy stone, until it is a coarse meal. Now, she is mixing it with water to make a dough and kneading it. See how she pats it to make it flat, and turns it in her hands until it is round. Now she throws the cake on the top of the funny-looking stove and turns it to keep it from burning. Now it is done, and she is offering it to you. If you don't care for it, shake your head pleasantly and say "Gracias." She understands, and is not offended.

Sonny-boy has found a chicken-fight. They do have them sometimes, even in our own country. See the angry little cocks rush at each other. Those long spurs are so sharp they can tear each other to pieces. No, I don't wonder you don't want to watch it; neither do I. Mocking-bird, look into that house. What do you see? A goat, six chickens, two ducks, an old man smoking his pipe, a woman washing, a pig, a baby, a dog. Yes, there are plenty of tin cans and wood, and I see a burro.

Every one seems to have a burro. They ride them, and use them for horses and wagons and baby-buggies.—*Adapted from Everyland.*

Before closing the book be sure to look back at "Jack's page." There's a special message for friends of THE SURVEY.

JUNIOR HOME MISSION PROGRAM FOR MARCH, 1919.

Prepared by Miss Eleanora Andrews Berry.

"I need not go to India,
To China or Japan,
I'll work for Jesus here at home,
I'll do the best I can.
I'll tell of his great love for me,
And how I love him, too,
And better far, I'll show, my love
In all that I may do."

Making the Lone Star a Bright Star for the Mexicans.

1. Children's Missionary Hymn.
2. Scripture Lesson, Isaiah 45:18-25.
3. Prayer: That we may realize that there are children and grown people in our own land who "have no knowledge," and "set up the wood of their graven image," and that we may bring to all of them the good news of the God that can save.
4. A Trip in Our Own United States.

5. Christmas at Tex.-Mex.
6. Tex.-Mex., an Impersonation.
7. Story of a Boy at Tex.-Mex.
8. Recitation, What If Your Own?
9. Hymn, Someone Is Looking to You.
10. Prayer: For our work and workers among the Mexicans, that those in charge may be wisely guided in the administration; and that the Christian people of Texas, with whom the Mexicans come in contact, may let their light shine so brightly that none may doubt the truth of the teaching of Christ.

Notes:

4. In connection with story, use map of the Texas-Mexican Work, and point out the different places served by the men whose articles appear in the Senior Department. 6, and 7, Order leaflets and map used above from Literature Department, 1522 Hurt Building, Atlanta, Ga., sending 10c. to cover cost and postage.

WHO IS MY NEIGHBOR?

(Luke 10:29.)

Who is my neighbor? Not he alone
Who sits beside my board;
Whose hand I grasp, whose love I share,
And walk with sweet accord;
Not he alone who dwells beneath
The roof I call my own;
The dearest friend my heart can ask,
It is not he alone.

Who is my neighbor? The busy world,
Amid the throng of life,
The ever-shifting, changing scene
With pain and sorrow rife;
The eager youth, whose feet are swift
To seek destruction's way,
Who grasps a phantom in his hand
That only leads astray.

Who is my neighbor? 'Tis sorrow's friend
Borne down with grief and woe—
Beneath the roof where patience dwells,
How few the footsteps go!
Ah, shall I hear the blessed word,
And smiling face shall see,
When Jesus says, "Not him alone—
Ye did it unto me."

Who is my neighbor? The frail, the weak,
Beneath the galling rod,
Who bow and worship at a shrine
Where sits an earthly God;
Who homage give, and life they waste,
Nor pause to think how vain
Their hopes for time—no fruit in store,
Like ripened golden grain.

Who is my neighbor? 'Tis there he lies—
The victim of his sin,
To conscience and to feeling dead;
His heart, O who can win?
A wanderer from the narrow way,
An outcast shall he roam?
An alien from his Father's house,
O who shall lead him home?

Who is my neighbor? Where'er distress
Or grief or sin is known,
Where hope no longer lifts her eye,
And every joy has flown—
'Tis there the hand of Jesus points,
'Tis there this truth I'll find:
No one too high, no one too low;
My neighbor is mankind.

INSECTS AND REPTILES OF MEXICO.

DEAR CHILDREN:
Would you like to hear about some wild animals that I have known? Maybe I can tell you a few little stories that the geography doesn't have room for. But first I am going to tell you about some of

the little insects that pester us so much, for you know that sometimes the little things of life cause more trouble than the dreaded big things. As you know, there are some little bugs that nice people in the United States don't even mention, but

it is different in Mexico. That is because the long months of heat give the bugs more time to multiply, and then, too, some of the people don't mind them, so the ones who do have to suffer.

One day, when my little Katherine was a baby, I let her go over to spend the day with our next-door neighbors, who loved her very much, and their own little sister had died. They let little Katherine take a nap on one of their beds. When they brought her home I noticed her little legs were covered with bites. The young lady who brought her home said: "Madama, I am sorry, but some chinchies (bedbugs) bit her before we knew it." If you had a little visitor, wouldn't you be ashamed if something like that bit her?

Once I had a very dignified, refined lady visiting me, Mrs. Graybill. One day at dinner she said: "Will you please excuse me a minute until I can kill a flea?" I said, "Certainly." But you must know that I felt disgraced to have my guest leave the table to hunt fleas. So I wrote back to my mother in Atlanta about it. She wrote me that she had heard that pennyroyal was fine to dispose of fleas. I looked in the Spanish dictionary and found out the Mexican word for it, and I kept asking people about it until I found out where some grew. We succeeded in getting some. It is a kind of weed. As the fleas bothered us so much at night, I scattered the weeds around the beds. But alas! I made a great mistake, for it is very true that the fleas did not like the pennyroyal, and in order to get away from it a great many of them hopped upon the bed, and I can assure you that "there was a hot time in the old town" that night.

Another little insect that causes us a great deal of trouble is one which stands almost on his (I should say *her*) head and kicks up her hind legs. It is the malaria mosquito. She doesn't sing around like some mosquitoes to warn you that she is coming, but, like all other cowards, she comes quietly and sticks the poison into you and the first thing you know you are having chills and fever.

There is a very tiny little ant that worries us mightily, and when I finish this little story I am going to ask you a riddle and see if you can guess it. We have to put the legs of our tables, safes, and refrigerators into cans, in which we put kerosene. The ants do not like the kerosene. Even water will do, because the little ants can't swim, as you will learn from my story. You remember that old King Solomon once said, "Go to the ant, thou slug-gard, learn of her ways and be wise." I think he must have had an experience like mine. Sometimes we are sluggish enough



Rattlesnake killed by Tex.-Mex. boys.

not to watch the cans into which we put the legs. If they get moved, and the can touches the side of the leg, then the ant can easily pass. Well, one night the ants sent out a number of boy scouts, who came running back saying that there was a nice leg of mutton in the safe. They said they knew it was mutton because they saw a little piece of wool sticking to the skin. (You know in Mexico if we don't make the butcher leave a little piece of wool on the mutton we know it is goat.) The scouts also saw a bowl of gravy. So the ants went out in hosts to fill up on the lamb, but as I said before, they can't swim, so many of them drowned in the gravy. Early next morning I warmed up the "hash," and my mouth watered to think of how good it was going to taste. But now I'll ask you the riddle: "Why was I like Samson?" Because I slew my thousands with the jawbone of an ass.

We have another ant, large and red, and its bite is worse than a wasp's. Once little Katherine walked out to a red ant hill and began to play with them. She was soon screaming, and when I found her she was just covered with the horrid things. The doctor said to bathe her in Epsom salts. I tell you this so you will know what to do if one bites you. Liquid blueing is also good.

Once Mr. Morrow had to go out of town and he left me alone with a little Mexican

boy who did our chores. I couldn't sleep at night because I was lonely, so I told Favian to bring his blanket and sleep on the floor near my bed. But my last condition was much worse than the first, for all night he kept raking his toes on the floor and mumbling, "Animalitos, animalitos" (little insects). In the morning I examined his foot. With a needle I picked at the place which itched and hurt him. Out came a lot of stuff that looked like grated cheese. A little insect which they call anigua (I don't know how they spell it) had burrowed into his toe and I guessed that the stuff was eggs. Some time later one got my foot, and I then fully understood why Favian kept crying out, "Animalitos, animalitos."

Now, if you are not tired, I am going to tell you about four creatures I knew as a little girl, and then about four more creatures I learned to know after I grew up and went to Mexico. The first four are perfectly harmless, the Mexican four are bad.

1. One morning in Atlanta when I was a little girl, I woke up to find what we called a thousandleg crawling up the wall. I screamed and would not move until my mother had come and killed it with a broom. It was about an inch long, but to me was very horrible, because our negro nurse had told us that if one of them thousandlegs got into our ears and bit us, we would die. 2. In Mexico we have a worm called the centipede, which means hundred-legs. It really hasn't that many, but it has enough to look very dreadful and ugly. They are greenish and yellowish, and sometimes grow as long as ten inches. Like all bad things, the centipede likes the dark. We lived in a house nearly a hundred years old, and up under the dark beams of the old roof, I think there must have been many centipedes, for we killed seven while we lived in that house. One night everybody had gone to church except me and the baby and the old cook. I usually went, but that night I wasn't well, and also you will see that God knew I would be needed at home. The baby kept fretting. I did not know it was because a large centipede was crawling around over her bare legs. I went to tuck in her little blanket and I saw the centipede's head sticking out from under the blanket. I grabbed up the baby and screamed. The cook came running. When I told her she ran out with the blanket in her hand. She shook it and killed the centipede with a broom, just as years before my mother had killed the harmless little thousandleg. The Mexicans think that if a centipede bites a baby it will die. That may not be true, but I thank God that He spared my baby from getting bitten.

1. Have you ever seen a devil's horse?

The negroes used to tell us that if one spit in your eye you would go blind. We lived in holy terror of thus losing our eyesight, but now I have no fear of the creature.

2. In Mexico we have a creature we call a scorpion. It is about the size of a big devil's horse, only it is entirely different. It does not fly. It has something like a tail sticking up in the air. It stings with this tail. Once one got into the bedroom slipper of one of the missionaries, and when she put on her slipper it bit her toe. She said that she became paralyzed for a few minutes. But they do not hurt some people that much, for I was trying to kill one in my house one day and he bit me on the finger. I took some ammonia and I put blueing on the bite and soon it stopped hurting.

1. One time when I was a little girl a little spider built a web in my doll-house. For days I was afraid to go near the doll-house, though I know now that the little spider was after flies and not little girls.

2. In Mexico we have a great big spider, sometimes as big as a saucer. It is sometimes black, sometimes gray or dark brown, but always hairy and very, very hideous. It is called the tarantula. When frightened or mad it jumps great distances. I have seen only five in my life, but that is enough. We killed one in our sitting-room, one on the bridge, one near its hole, and two near the boys' dormitory. "They say" if the tarantula bites you it is fatal, but I do not believe it. I have never heard of anybody who was bitten by a tarantula.

1. One morning when I was about ten years old I was walking to the spring with my uncle. A harmless little snake crawled across the sidewalk and my uncle killed it. Though my uncle thought no more about it, the incident was one of the great events of my childhood. 2. Last summer at Tex.-Mex. (our school for Mexican boys in Texas) two of the boys were digging holes for fence posts. They dug down into a hole that was already in one place and saw a tremendous rattlesnake coiled up. They killed it with their mattocks before it had a chance to kill them. They brought it to the house. We found it was exactly my height, five feet four inches, and it had fourteen rattles. One of the boys cut it open and found inside a big Jack rabbit. Even a rattlesnake didn't "skin" Brer Rabbit, for he had swallowed him skin and all.

Now I want you to see if you can guess why a little girl who went into fits when she saw a tomato worm or a dirt-dauber grew up into a woman who is not afraid to live where centipedes, tarantulas and rattlesnakes also live? Do you remember the story of the Garden of Eden? Do you remember what form Satan, the devil, took upon himself? Yes, a snake. The devil is

more evident in Mexico than rattlesnakes. He has blinded the people's eyes. A great many of the Mexicans sit in darkness, have never seen the Light. Do you not think that we who have the Light ought to very

happy indeed to take the Light to them? While centipedes, tarantulas, snakes and Satan love the dark, "Jesus is the Light of the world."

MEDORA ASKEW MORROW.

FROM AN ABODE HUT TO A PRESIDENT'S MANSION.

MARY MASSEY.

IN a little town in the State of Oaxaca, in Mexico, there lived nearly a hundred years ago a man and his wife who were of pure Indian blood. Their possessions consisted of an adobe hut, a small piece of land, and a few animals. There came to live with this good man and his wife a little boy whom they called Benito. It happened this way:

When Benito was only three years old his father and mother died, so he went to live with an uncle in a place called the Enchanted Lake. Benito's uncle was unkind to him, so he was often lonely and longed for some one to love him. His work was to care for his uncle's sheep, and often while alone in the field he would climb a tree and make speeches to his sheep, imagining himself a great man talking to a great crowd.

Benito has never been to the city, and sometimes when he saw the people going along the road he would stop them and ask where they were going. When they replied, "To Oaxaca, the big city near by," he longed to go with them. One day he did go, and it happened this way: Benito's sheep got into a neighbor's field, and he knew that when his uncle was told he would be cruelly beaten. He was so afraid that he ran away and went to the city and became a little house boy in the home where his sister was working. He spoke only the Indian language; and although he was twelve years old, he could not even read or write. The good Indian man and his wife, who lived in the little adobe hut, saw Benito

and learned to love him, so they took him to their home. Benito loved them in return and learned from them many lessons which helped him to become great and good. So anxious was the boy to learn that he took his book to work with him, and whenever he had a single moment he would read and study. Finally he was sent to school with the thought of giving him an education to become a priest. Benito, however, made his own choice and instead became a great lawyer. This little barefoot boy who at twelve could neither read nor write and came to live with his kind foster parents in the adobe hut was afterwards Governor of his State and later President of all Mexico.

Benito Juarez was the great reformer-President of Mexico. He and his advisers made a new constitution in 1857 which prevented the priests from cheating the people and gave every man a right to worship God in his own way and each one a chance for an education.

When Juarez first became President there were several years of terrible civil war; and then the French invaded the country, and for a number of years he had to be in hiding or fighting to get back his power. Finally, however, he succeeded in freeing his country from French control and was returned to his place as President.

Juarez was a great man with a great ideal. His favorite saying was a true index to his character: "Respect for the rights of others is peace."—*Young Christian Worker*.

JUNIOR FOREIGN MISSION PROGRAM, MARCH, 1919.

Arranged by Miss Margaret McNeilly.

Topic—Mexico.

Song—Jesus Bids Us Shine.
Scripture Reading—Exodus 20:4-6.
Prayer—For the children of Mexico.
Minutes.
Roll Call—Answer with the name of a station in Mexico.
Business.
Collection Song.
Offering.
Reading—Who is My Neighbor?
Quiz—What do you know about Mexico?
Story—From an Adobe Hut to a President's Mansion.
Song—Selected.
Story—Insects and Reptiles of Mexico.

Song—Children's Missionary Hymn.
Close with the 23d Psalm in concert.

SUGGESTIONS.

Have the children repeat the Scripture reading in concert. Let the Leader apply the meaning to worship in Mexico.

For the Quiz, ask the children, before the meeting, to find out all they can about Mexico, then let the Leader ask questions. Also review the children on our own work. Pray earnestly for the children of Mexico at this time of suffering, and poverty, and bandit raids.

AMERICA - A FIELD - A FORCE

AOME MISSIONS

REV. S. L. MORRIS, D. D., EDITOR,

MISS ELEANORA A. BERRY, LITERARY EDITOR

HURT BUILDING, ATLANTA, GA.

OUR MARCH TOPIC—THE MEXICANS IN THE UNITED STATES. THE STEWARDSHIP CAMPAIGN.

THE most important movement ever undertaken by our Church, involving tremendously far-reaching consequences, was the adoption of the "new policy" for Systematic Benevolence as a substitute for the old "haphazard method" of conducting its benevolent operations.

Ten years ago each Executive Committee went to the Assembly in behalf of its work, asking for whatever amount it saw fit, utterly regardless of the interests of the other committees. There was no method of determining the relative importance of the causes. Each pastor and church in their response did that which was right in their own eyes. As a consequence, all the great schemes of benevolence were financed by "loose change collections," and by special and impulsive offerings under pressure of earnest appeals. The support of missions and other interests depended upon the state of the weather on the day appointed and upon other contingencies just as uncertain. This often resulted in fierce competition between good men and better causes for a hearing and for adequate support of the work.

The "new policy" provides for a carefully considered budget fixing the relative importance of the benevolent objects, and for a united campaign of co-operation instead of competition. Notwithstanding the fact that only about one-fourth of the churches have been brought to adopt this plan, based upon good business principles, it has marvelously increased the receipts of all the

causes. As a matter of fact, it saved the Church from financial disaster during all the strenuous period of the world war, which made most unprecedented demands upon the finances of our people. Instead of the financial disaster which was anticipated, the contributions to all the causes actually increased amid all these trying circumstances.

In the hands of a competent Campaign Committee, this "new policy" relieves the pastors of the former demands upon them to "serve tables." The nineteen separate collections once strung out during the year kept the pulpit busy trying to finance the Church instead of preaching the gospel. Under the new plan, a campaign of education is conducted previous to the month of March. After this thorough preparation, a systematic drive is made in a business way, and the people generously respond. It relieves the Executive Committees of the anxiety which distresses them, as to whether they will be able to pay the men who are engaged in the strenuous work and in the hard fields of missionary service.

The efficient Campaign Committee have planned wisely and well for this annual drive in March. The time has come for pastors and churches to back up this magnificent plan. If each pastor and church will do their part, the cause of Christ will go forward by leaps and bounds. May the spirit of God ever inspire the effort of the leaders and the response of the people.

OUR MEXICAN CONTRIBUTORS.

MOST of the articles in this department this month have been written by members of the Texas-Mexican Presbytery. Rev. Mr. Balderas is one of the veteran preachers of Mexico, who has been

in our work about a year or a half. Mr. Rodriguez has recently returned to our work, and takes charge of the work at Dallas, which is under Dallas Presbytery. Mr. Trevino is one of the well-known workers,

and his successful work bespeaks for his article a careful reading and consideration of the home truths he tells. Mr. Walls has been for some years a candidate under Texas-Mexican Presbytery, and when drafted was a student at Union Theological Seminary, Richmond, Va. Mr. Cavazos is the faithful and able pastor of the San Antonio Mexican Church.

Thanks are due to Rev. R. D. Campbell for translating into English the articles of Mr. Balderas, Mr. Rodríguez and Mr. Cavazos. Mr. Trevino and Mr. Walls write fluently in English.



A group of Texas-Mexican Presbyters.

THE WORK OF EVANGELIZATION AMONG THE MEXICAN PEOPLE.

REV. GUMESINDO BALDERAS.

WHEN the divine Master gave the commission to his disciples to preach the gospel to all nations, he well knew that he was putting in their hands the greatest and also the most difficult work that might possibly be commended to human beings, since mankind has so little interest in securing happiness beyond the present life. All nationalities have seen with more or less indifference the interest that God manifests for their salvation; and this indifference is due to the estate of sin and ignorance in which they live, and to the error in which this ignorance has submerged them.

But it can be truly said of Mexico that it is one of the very hardest fields for sowing the seed of the word of God, for its people not only live sunken in sin and error, but the Church of Rome which firmly established itself in this unfortunate country has made them adverse to the acquisition of religious truth, having instilled into them the belief that in that Church only is the truth known and that outside of it no one can find salvation.

Nevertheless, the workers sent to sow the blessed seed in that field entered it resolved to fulfil their sacred mission, and began their work by expending the great amount of effort necessary for removing the obstacles which were preventing the seeds falling into the hearts of the Mexican people. They confronted the champions of the Romish Church and fought them with the sword of two edges, which is the word of God, and with that were able to destroy their vain pretensions to being the only depository of religious truth. In all the controversies the champions of error were defeated and thus the people became more disposed to listen to the message of salvation through Jesus Christ. The seed of the word fell in many hearts which, as good soil, caused the germination of the plant of faith,

which in turn has borne precious fruit to the glory of God. This work, though having the small beginning of a grain of mustard seed, has grown to be great, there remaining not one of the twenty-seven states in which the gospel has not been preached and congregations small or large established, which, like so many stars, contribute to dissipating the darkness in which the nation has been sunken.

The gospel work has had its growth among the humble classes of the people in which are found men of the very lowest condition morally, but when some of these have been reached by the word of truth, they have been made new creatures, ceasing to be hurtful, to become beneficial to society and to the nation. In this way is evidenced the greatness and the goodness of the enterprise that is being carried on in Mexico, and it is easy to believe that by this means the nation will be elevated morally and spiritually more than by any other effort that could be put forth for this purpose.

It is clear that God wishes to make the Mexican people partakers of the blessings promised to Abraham and his seed, for the voice of God is being heard by them wherever they may chance to be. Many Mexicans have not given heed to the gospel when preached in their native towns, for they were ashamed to depart from the general opinion in religious matters, since both Catholics and indifferent people scoff at the believers in Christ, thus constituting a difficulty insuperable to the fearful. But many of these who refused to believe the gospel in Mexico have come to this country and here they have accepted the loving invitation of the Lord and have been converted to God with the whole heart.

And thus the work of evangelizing the Mexicans in Texas is identical with the work the Lord is doing for them in Mexico, for He knows no better method of elevating



A mulemobile loaded with Mexican Presbyterians.

the nation than this, as through the gospel they come to see the high origin of man

and that he was intended to be heir of the glory of God and co-heir with Christ Jesus.

The Christian people of this country who, in obedience to the command, "Go and teach all nations," have undertaken the task of Mexican evangelization should feel a great satisfaction in the success attained in spite of the difficulty attending the undertaking, for the Lord has not permitted His word to return void, but it has accomplished that whereunto He sent it. In Mexico as well as in Texas, and even in other parts of this land, Mexicans are coming by hundreds into the kingdom of heaven, and when in the final day the work of each one is reviewed and recompensed, you, Christian friends, will be honored with: "Welcome, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

Laredo, Texas.

"CARRYING ON" AMONG THE MEXICANS IN TEXAS.

REV. WALTER S. SCOTT.

BY way of introduction to this article, I wish to make the statement that there is scarcely a town of any size in Texas which has a Mexican colony where, if we were to begin work in it, we would not find one or more evangelized Mexicans there ready to help us. The statement is made as a note of encouragement.

Coupled with that statement I would make another, and that is that there are scores of towns in Texas where the Protestant churches are not doing any work whatever in behalf of the Mexicans. "There remaineth yet very much land to be possessed." We have a magnificent field.

Right here I desire to make acknowledgment of the large contribution that the foreign mission work in Mexico has made to the work in Texas. Into nearly every church which we have organized we have received Protestants who came to us from Mexico. The three splendid young preachers whom the late Dr. H. B. Pratt prepared for us were evangelized in Mexico. Several of the elders who took part in the organization of the Texas-Mexican Presbytery were converted in Mexico. Our first work, begun at San Marcos in 1883, was started by an elder from our Mexico Mission. There can be no conflict between the two departments of work, but it is worthy of note that we have received as many members from the work in Mexico as the work in Texas has given it.

This has been due principally to the indisputable fact that the flow of immigration has been much larger hitherward than the reverse. It is interesting to note how these people have moved inward from the

border by the thousands through the several gateways. From the lower Rio Grande valley they have drifted along the coast across Texas and far into Louisiana. From El Paso, in the far northwest, they have migrated eastward along the railway toward Fort Worth and Dallas and up into Oklahoma. But much the larger bulk have come to their Mecca in Texas, San Antonio, and from there in slow marches have moved on to the northeast, east and southeast, until we find them in central and eastern Texas by the thousands, where just a few years ago they were found only by the hundreds or even only by the scores, if found at all. It would be natural to expect that with that influx would come some Protestants, who find it easier to show their colors here than it is for these who go from Texas to their own country; and not only from Mexico, but a great many Protestants who have lived in Western Texas have been caught in the flood and been drawn east-



The Waco Mexican Presbyterian Sunday School.

ward, fleeing from the congestion along the border and in search of better remuneration for their labor. Quite a number of these have been found and gathered in by those of us who are working in the central part of the State, and there are many more in Eastern Texas to be found and reinstated in the church.

As an illustration of the facts given in the above statements this article is to tell of the work that has been done in the Presbytery of Central Texas and particularly of the organization of the Taylor and Waco churches.

While the writer had charge of the work at Laredo, on the border, in 1913, an intelligent young man became interested in the gospel and had given us his name as a candidate for membership, but before he could be received he moved to Taylor. I followed him by correspondence and got him to promise to unite with the church, if I would come up to Taylor for the purpose. I came the 270 miles and helped the Session of the First Church to receive him. While on this visit I preached to the Mexicans several times. I had already visited Taylor nearly two years before and had preached and received some members, but the reception of that young man was the beginning of our work here. When I moved to Taylor to take charge of the work in December of 1913, I found a number of Protestants living here, most of whom joined with us in building up the work and organizing a church. Many have been converted by our efforts, as our records would show, but the point I wish to make is that we were aided to make a beginning by those who were already evangelized.

The beginning of our work at Waco was a repetition of what was done at Taylor. A member of our Taylor Church moved to Waco, he associated himself with a Presbyterian from Mexico, and with a Methodist brother, and they began to hold services. Then the evangelist went there and organized a Sunday school, and another one five miles from the city. Six months after, on the 15th of September, a church was organized with 44 active members and 30 children. The ruling elder who was elected by the church came from the Presbyterian Church at Saltillo, Mex., one of the deacons had been a deacon in the Taylor Church, and the other deacon came from the Martindale (Tex.) Church.

Just as was the case with the Taylor Church, we found loyal and enthusiastic friends in the pastor of the First Church of Waco, Rev. C. T. Caldwell, D. D., and some of his officers and members. The Second Church has also shown its interest and has donated a splendid book for the sessional records of the Mexican Church.

With the generous assistance of the As-



Rev. Reynaldo Avila.

sembly's Committee of Home Missions, Rev. Reynaldo Avila, a student of Dr. Pratt's, and one of the most consecrated and efficient ministers we have ever had in Texas, has been engaged to care for the Waco Church and a field of some nine counties, while I will continue to look after the Taylor Church and a field of some eight counties.

We now have two organized churches in this Central Texas Missions with a total membership of 225, supplied by two evangelists, and nine Sunday schools or branch missions, some of which are expected to develop into organized churches. This is the result of less than five years' efforts, and with only one ordained minister engaged in the work.

There are many points just like Taylor and Waco, accessible to our ministers who are working among the Mexicans, where churches could be built up in a comparatively short time. The eastern and north-eastern portion of the State is an immense field practically untouched by us, which if cultivated would give large returns. There are cities in Southern Texas where we ought to have a Mexican church, and the railway line between El Paso and Fort Worth is one of the finest fields for Mexican mission work in the entire State. Our Mexican work in Texas will soon take on a decided move forward. With the help of our Captain and the co-operation of the Church, we will "carry on" this work until all the Mexicans in Texas have been evangelized!

Taylor, Texas.

WITH OUR MEXICAN SOLDIERS.

GUILLERMO A. WALLS,

Ministerial Candidate, Seminary Student and Sunday-School Missionary.

I SPENT six months in a training camp in Texas and during most of this time it was my privilege to work among the Spanish-speaking men; as I was just a soldier, I could not give very much time to the Christian work, except on Sundays. I had from twenty to seventy-five in each service, and had about four every Sunday.

There were all kinds of men among the thousands of Mexicans who were in the American army. A good many who lived in the southern part of New Mexico, Colorado and Texas couldn't speak English; others were college students. There were men who had seen service in the Mexican army, but now were busy learning how to be American soldiers. I observed a true spirit of companionship between Americans and Mexicans. An American lawyer had his "bunk" near a Mexican laborer. After a few days they were the best friends in the barracks, the lawyer teaching the Mexican a few English words and the "general orders," and the Mexican doing all he could for his new friend. One day the American told me he never thought a Mexican had so many good qualities, and that if all had the same opportunity of studying them that he had had, a better understanding and closer co-operation between the two countries would be the necessary result.

I shall explain how I had to do the work: On Sunday morning I used to go to the Y. M. C. A., where one of the secretaries

gave me a list of the companies where I could find the largest number of Mexicans. He also gave me the gospels and New Testaments I asked for; of course, these books were in Spanish. As soon as I arrived at the company I asked permission from an officer to hold a short service in Spanish; usually one of the "Y" men had already spoken to the company commander about these services. The officer used to send a non-commissioned officer to relieve, as far as possible, all Mexicans on duty who wished to attend the service; perhaps some of the K. P. didn't care very much for the service, but they preferred to hear something of the gospel to staying in the kitchen. Sometimes the men were playing cards or dice, but before I was half through with the service they had put them under their blankets. After the service I gave the gospels to the men who could read, and explained to them that as soon as they read it I would give them a New Testament; in this manner I was able to use the same gospels several times and gave the New Testaments only to those who really cared to read them.

I was unable to follow these men or to find out very much of them after they left that camp, but several wrote me from other camps and I feel sure they continued reading their gospels or New Testaments. I remember one of these men, Pedro Valle. He was a carpenter before being drafted, and at first he didn't like the army very much. He could speak only a few words in English, but was always studying, and he was one of the best soldiers in my company. He was Catholic, but read Mark and John in one week. One Sunday I invited him, as I was going to preach in another company; I was really surprised to see him inviting other men, and from barracks to barracks he went with me, talking of the things he had read during the week. He went with me every time I had a service. He was sent to France, but he wrote me from several places in the United States, and he has written from France also. He has been reading his New Testament and I feel sure he will not forget its teachings.

If there had been men giving all their time to the religious and educational work among the Spanish-speaking soldiers in the American army I am sure the training camps would have been of more service to the men and the country in general as the men would have been better soldiers while in the army and better citizens in civil life.

Laredo, Texas,



Sergeant Guillermo A. Walls.

A NEW ERA IN THE AUSTIN MEXICAN WORK.

REV. R. D. CAMPBELL.

MEXICAN evangelization had for some years been sadly neglected in the Austin field by all the churches. In some, probably in all cases, the neglect was not intentional, but rather unavoidable. Infrequent and irregular services had caused the attendance to go near the zero mark. For lack of pastoral care, the membership had drifted far towards indifference, and hopelessness was about to take possession of the hearts of the faithful. The consequences had been almost disastrous to the work itself, and the cause was, to a large extent, discredited before the Mexican public.

Our people were at that time worshipping in a little dilapidated store building, located far from the center of Mexican population. Mr. Trevino, of San Marcos, could make only occasional visits in addition to looking after his extensive field, but was unable to have regular services, or otherwise give the time and labor necessary for building up the work.

Austin, the capital of the State and the seat of the State institutions, with a Mexican population of some 3,500 souls and 5,000 more in the county, had for a long while constituted a strong call to the Texas-Mexican Presbytery, but the exigencies of other situations and the limited number of our workers had prevented an earlier response.

Our Presbytery last spring earnestly considered the situation in search of a remedy. After full discussion as to a readjustment of the workers and the work, it was decided that I should move to Austin and take personal charge of the field, with the twofold purpose of gathering together the scattered members and securing a building and equipment suited for aggressive city mission work among foreigners. In August the move was made. The mere fact of having a resident minister and services every Sunday served to encourage the little flock and to call forth active efforts of a number. We soon realized that our efforts were of little avail because of the inconvenient location of our chapel, and that it would be necessary to move nearer to the part of the city where the Mexican colony is located.

About this time the Methodist missionaries, having failed in their efforts to get the proper buildings, equipment and personnel for doing the kind of work the situation seemed to require, proposed to their Conference that they retire from the field in favor of the Presbyterian Church. The proposition was acted on favorably, and the way was opened for our getting a central

location and combining the two congregations. We have rented the Methodist Church for the time being, and assumed their obligation, in addition to our own, to the Mexican element in Austin. We must not fail in the full discharge of the double responsibility.

Since moving to this new home the work has taken on a very different aspect. The Sunday-school attendance, which was about ten, now is around fifty, while the night congregations have gone from around twenty to more than a hundred, the majority of whom are not church members, but who listen intently to the gospel message. Three fine young men have made their profession of faith. Our magic lantern exhibitions of patriotic and educational views on Friday nights attract good crowds. The Boy Scout Commissioner of the city expects to organize a troop among our Mexican boys at an early date. The Christmas fiesta was a success, and was well attended, in spite of the fact that the municipal tree was being given at the same hour. The program, prepared chiefly by Mrs. Marroquin, one of our members, was well rendered.

One of our chief sources of encouragement is the helpful attitude of the American Presbyterians, led by their pastors, Messrs. Minter and Jopling. Miss Dysart, of our Mexican Mission, has been with us from the first, rendering most efficient service in family visiting and in the Sunday school. Miss Elizabeth West, State Librarian, is our standby as organist and teacher of the young ladies' class. Prof. Sims, teacher of Spanish in the University, very kindly and acceptably "fills the pulpit" whenever needed.

Our hope and constant prayer is that what we see may not be simply a superficial and temporary interest, but a real awakening through the work of the Holy Spirit.

As to our material needs, they are an up-to-date, attractive church building, fit for institutional work. The present building was the original First Methodist Church when Austin was a village. It has been moved a long distance to its present site, badly set up, later on blown over almost to the ground, poorly raised again. The building stands careened, with many planks loose, windows broken, and a generally dilapidated appearance. The roof leaks badly, the wall paper is falling off, making the inside to correspond with the outside view.

When the Church has done its part in providing the building, we shall have more



Rev. and Mrs. R. D. Campbell and family.

reason to expect the Lord to do His part towards building up the spiritual Church.

Austin, Texas.

(A Mexican Church building at Austin was one of the objects to which the funds from Home Mission Week in November, 1918, are to be applied. Because of the in-

fluenza epidemic, not all returns are in, and it is impossible to tell how much money will be available for this purpose. It is certain, however, that the amount will not be sufficient to provide the entire amount needed for the Austin building, though substantial aid can be rendered.)

THE NEED FOR INTELLECTUAL AND RELIGIOUS EDUCATION OF THE MEXICAN PEOPLE IN THE UNITED STATES.

REV. E. TREVINO.

THE Mexican people in the United States do not have the necessary advantages for their advancement. Outside of a few cities, towards the Rio Grande, the education of the Mexicans is very deficient. This state of affairs affects the work of evangelization in a very disastrous way, but to this day nobody has paid serious attention to the education and welfare of the Mexicans.

Generally speaking, the American people do not care in the least for the elevation and salvation of these people, but, on the contrary, many seem to be striving to create a very unfavorable public opinion about them.

The very word Mexican is a synonym of ignorant, uncivilized, a whole made up of low ideals, crimes, diseases, unhealthful customs. The papers, the magazines and the people, speaking in public or in private

conversation, always are talking about the defects and low ideals and ignorance of the Mexicans, but very few, just very few, perhaps one person of each hundred thousand, are doing anything to remedy such defects and to help this people to get out of their bad condition.

Thus has contempt, scorn, and even hatred, been created and encouraged towards these scoffed at, despised, robbed and held-in-bondage people, for more than four hundred years. In Mexico the Spaniards held them in bondage for three hundred years, after the Spaniards the rich ones held the poor classes in bondage and ignorance, and everywhere this people has found some one who is willing to keep him in ignorance and a semi-slave state.

All this tends to create the opinion that the Mexican is not worthy of our appreciation and our efforts in his behalf that may result in his elevation. The majority

of the public schools for the Mexicans in Texas are very badly cared for, and in many places the schools are open only for three or four months in the winter, when it is most difficult to attend, because the Mexican children in a general way are poor, and they have not the needed clothing to go to school in the cold weather. In many places you will not find any school at all.

In short, it is a well-known fact that, generally speaking, the interest in the Mexican is centered in his work, because the Mexican labor is cheaper, and, besides, they can live in shacks in which the land owner would not permit his working horses and mules to stay.

If some sickness come, as at present the Spanish influenza, many of these poor people die, and I have heard many times the American people saying, "It is because of their uncleanliness and filth," but no one seems to realize that in part it is also because of the houses which have been given to them to live in, and because they have not the necessary means and knowledge to take the best care of their sick ones.

I could give numberless examples of this, but why try to prove a very well-known fact? If it is not admitted that the Mexican element in the United States is very badly neglected, it is only because we want to shut our eyes before the reality. I am not blaming any one in particular, I am only bringing to your attention these facts, to incite you to do something to remedy them.

Remember that the real triumph of Democracy will never come until we are ready with our hearts and minds to concede and respect the rights and privileges of our fellow beings, especially those of the poor and ignorant. If in the struggle for the civil emancipation of the European nations, this nation has gone even to the supreme sacrifice, why not do something great and noble to help this people to get their intellectual and spiritual emancipation? The European people are living far away from us, but this people is living among us, many of them are citizens of this country and have thrown their lot with the American nation.

WHAT CAN BE DONE? Create a favorable public opinion all over this country

for this people. This can be done by speaking through the press and in the pulpit about the needs of these people and about our duty towards them, and their usefulness if they were educated and elevated both intellectually and morally.

Establish schools and colleges, directed and supported by the Church.

Multiply and intensify the work of evangelization. Why do so many American missionaries want to go abroad, and only four or five have come to Texas to evangelize the Mexicans?

A few years ago the Synod of Texas approved the establishment of an industrial school for Mexican young men, and elected the trustees. The trustees found a place whereon to build the school, and were fortunate enough to find a man of God and his devoted wife, who agreed to come to the front of a tract of land, richly populated with cactus, mesquites and snakes. This man of God and his wife united their prayers and work, and with the help of some of God's children they began to establish the school, and in my opinion the things that they have accomplished, with so little money, are miracles; but this work is only in the start, worthy of the united support and effort of the Church. Yes, but that support must come, or this Industrial Institute at Kingsville, Texas, will be a failure and Dr. and Mrs. Skinner would be discouraged for all their life.

The Church must try to establish an institution very similar to the one in Kingsville for the education and preparation of the Mexican young women. Up to the present time nothing has been done for the Texas-Mexican girls. The girls are the ones that will make and care for the homes where the future generations will be born and grow, and if these generations are to be a useful element for their race and humanity, it is necessary for them to be born and grow in Christian homes, directed by Christian parents, well-equipped intellectually, morally and spiritually to perform their duties.

WHO WILL COME TO THE FRONT AND HELP TO REMOVE THE STONE FROM THE PATH OF TRUE PROGRESS FOR THE TEXAS-MEXICAN YOUTHS?

San Marcos, Texas.

From every part of the Lord's vineyard there comes the call for more workers. How shall the workers be sent if the Executive Committees have not the funds to support them? How shall the funds be obtained if the Church hear not the call and understand not the need? How shall the people hear and understand if they read not the Church's medium of information? How shall they read if they have not the MISSIONARY SURVEY? Get it to them. See the "Jack page" at the front.

WHAT IF YOUR OWN?

"What if your own were starving,
Fainting with famine-pain,
And you should know
Where golden grow
Rich fruits and ripened grain;
Would you hear the wail
As a thrice-told tale
And turn to your feast again?

"What if your own were thirsting,
And never a drop could gain,
And you could tell
Where a sparkling well
Poured forth melodious rain;
Would you turn aside
While they gasped and died,
And leave them to their pain?

"What if your own were darkened,
Without one cheering ray,
And you alone
Could show where shone
The pure, sweet light of day;
Would you leave them there,
In their dark despair
And sing on your sunlit way?"

TEX.-MEX., THE MEXICAN INDUSTRIAL SCHOOL.

REV. J. W. SKINNER.

TEX.-MEX. would rather look into the future than talk about the past. Three years of drought and Mexican troubles and world war is not a favorable background for school life and activities. The school machinery has not clogged for a single day, just squeaked a little at times. Likewise the dinner bell. This welcome sound has failed not once, the sugar barrel, however, became a baking powder can, and the "frijole" sack a paper bag.

A similar conservation virus worked among the Tex.-Mex. boys. The former average was: height five feet six inches, weight one hundred and twenty-five pounds, age seventeen years. The present average is: height five feet, weight one hundred and five pounds, age fourteen years. In school duties, however, the good standards of last year are being maintained, and at table work this bunch grades 125 per cent.

Of the past, just say "Tex.-Mex has carried on." That is enough. But of the future—ah! It is daybreak everywhere! The command of peace has calmed our troubled seas. Mexican fears have subsided. Mexican emigration is becoming immigration. Many Mexicans have had a new vision of America. Some realize that the United States is really bigger than Texas, that the resources, fighting power and ability of this nation are really great, that the word of this government is sacred. All of which means much for Tex.-Mex. There is a changing mental attitude in Mexico, less suspicion of everything distinctly American. Tex.-Mex. has a grip on a younger class of students. This means new problems to us, but has the promise of a longer and more thorough season of training. We

confidently expect a return of many of our former class of older students, and fewer disappointments over students promised but never seen. We also note with joy the evidence of larger vision in our beloved Zion. The shock of war has laid new emphasis on loyalty and obedience to a centralized authority, has taught us how the impossible can be wrought through sacrifice and working together. Henceforth Christian men and women are not to be daunted by the bigness or difficulty of the task.

Having struggled through the initial years into that which bears the marks of permanency, Tex.-Mex. clearly hears the expected command, "Go forward." Will the Church O. K. the command? For the present the physical equipment is sufficient. Our needs are two—the service of an assistant superintendent, and an increase in the maintenance budget, about \$1,000 per year for the former and \$2,000 per year for the latter. Somewhere in the Church there is a man who heretofore has not done anything really worth while with his religion. Do you know that man? Here is his chance. For a term of three or five years be partner with this Tex.-Mex. man. You furnish the money, have him do the work. Then two or four other men, you unemployed servants of God, take that additional maintenance budget. It is a cold-blooded, every-day business proposition. Bread and beans and meat to be transformed into flesh and bone and brain of Mexican boy. Some of it to be wasted on the ultimately unfit, but some of it to be animated and inspired by an indwelling spiritual manhood that will be a power for Christian citizenship in his community, and perhaps in a reorganized

nation. This maintenance department has no frills nor thrills, it is the engine room of the plant, and God is down there at work. Do you like the company? God, a hungry

Mexican boy, and you with bread and beans and meat. Come down and know the pleasure and the pain of real life.

Kingsville, Texas.

MY EXPERIENCES IN ARIZONA.

REV. E. S. RODRIGUEZ.

ON the 16th of October, 1916, with my wife and children, I left San Antonio for Metcalf, Arizona. There we were to work under the auspices of the Southern Arizona Presbytery, U. S. A.

Metcalf is in the midst of one of the richest copper mining districts in the United States, if not in the world. It is a mining camp of some 6,000 or more inhabitants. The town is situated among high rock mountains, and in the canyons formed thereby; the houses are nestled down in the ravine, or perched upon the mountain side. At night the appearance of the place is beautiful, illuminated by hundreds of lights from the homes of the miners. It reminded me of the words of our Lord, when he said: "A city that is set upon a hill cannot be hid."

There we found a Mexican Presbyterian Church, with some fifty members, struggling for its existence. They had been without a pastor for over a year. The Sunday school had kept up very well, but the church membership was somewhat demoralized. There was a dilapidated church building, but no manse, and renting houses were very scarce. We had to live in a regular hovel for four months, finally the Arizona Copper Company, out of its kindness, offered to

build the manse, a four-room cottage, and remodel the chapel absolutely free of cost to the church.

Our experiences began by living in the worst of houses, and then in the new manse. Our associations began low. We were looked at as "Texans" and "scabs," as the men who are not members of the labor union are called. Our severest trial came when on July 1, 1917, a strike took place which lasted five months. I continued preaching the gospel message, teaching in the Sunday school, and visiting. The unionists suspected that I had something to do with the capitalists, and so they kept a guard around the manse every night. This erroneous suspicion was based upon the fact that as soon as I came to Metcalf the company put up the house for me to live in, something that had not been done for former ministers. I endured all with patience and worked faithfully until the strike was over and a better day dawned on the whole camp.

During the strike period the men of our church deserted us; they would not come to Sunday school or prayer meeting. I investigated the cause and found out that the union leaders were preaching against religion and threatened the church-goers with expulsion from the union.

The Christmas entertainment of 1917 drew the attention of over seventy families, and after that we had another entertainment on watch night, and so we gradually won the affection of the people. Last fall Mrs. Rodriguez, the Sunday-school children and another young lady prepared a patriotic festival. The meeting took place in the Airdome Theater, and drew together over 1,000 people, Spaniards and Mexicans. It was a great success.

In comparing the Arizona Home Mission work with the Texas Home Mission work, I may say that Texas is far ahead in church organization, better trained eldership and diaconate. We hope to see a better day for Arizona, and God's blessing upon the Mexican missionary work in Texas.

Dallas, Texas.



The Rodriguez family, Christian Mexicans. Rev. Elias Rodriguez is seated in the middle.

HOW THE NEW CHURCH BUILDING HAS HELPED US.

REV. JUAN G. CAVAZOS.

HAVING been asked to contribute an article to THE MISSIONARY SURVEY, it has seemed fitting and opportune to write something concerning the good that has come to the work in this city through the new church erected in 1917. This is intended as a manifestation of our gratitude to God and as a stimulus to those who con-



Rev. and Mrs. Cavazos and family on the porch of the manse at San Antonio.

tributed with their money, letting them see that their "work has not been in vain."

After long years of waiting, and prayer that God should grant unto them a church in which to worship, the members of the San Antonio Mexican Church had the joy of seeing their hopes realized when on the 16th of September, 1917, at 4 o'clock in the afternoon, with an attendance of not less than four hundred, the first service was held in the new building whose construction had been made possible by the generous help given through the General Assembly's Home Mission Committee by Christians who wished thus to honor the Lord and help with the extension of His kingdom. For some nine years this congregation had been having its services in the "Tabernacle," a place entirely inadequate for this purpose, as in summer the heat within it was intolerable, while in winter the cold was the same as outside.

To what extent the lack of a proper building paralyzed the work only those of us who have seen it can know. On the one hand, members did not come when it rained, because it "rained the same inside as out"; when cold they didn't come, because the north wind entered at will, and in hot weather it was more comfortable outside than in. Other members united with other churches that had better buildings, while the unconverted people could see

nothing attractive in a place whose aspect was so sad looking. On the other hand, how greatly the new building has helped the work here only those of us who have been connected with it can know.

If we were asked to give a summary of the ways in which it has helped we could give the following results, which are very evident:

1. More members attend than formerly.
2. More non-evangelicals and more members of other churches attend now than before.
3. The people are more reverent in the worship.
4. A greater spirit of liberality is shown in the offerings.

The building is composed of the auditorium, used only for Sunday services and special gatherings, the Sunday-school room, the pastor's study and the choir room, the two latter being used for class rooms during Sunday school. In the Sunday-school room there are seventy chairs, which at the beginning were sufficient for the whole school, but now we have to raise the rolling partition that separates it from the auditorium and place there additional seats for four classes. That the Sunday school has been greatly benefited may be seen from the fact that the average attendance is now double what it formerly was, and that the collections, while not what we would wish them to be, have still increased sufficiently to show us that we can do much more than we did in times past, as seen from the following table. (I came to take charge near the end of 1915):

In 1915 collections in the Sunday school were	\$36 34
In 1916 collections in the Sunday school were	73 71
In 1917 collections in the Sunday school were	125 10
In 1918 collections in the Sunday school were	206 81

(We should say that a larger per cent. of the members were absent from the city during the summer and fall of 1918 than ever before, and that the influenza caused the suspension of services for five weeks.) We hope the Sunday school will go to \$300 this year.

Our services in general have increased notably in attendance; the prayer meeting, which formerly only a few of the most faithful and they living nearest the church, attended, now is well attended, though some of them we know come at great sacrifice, as they work until late and live too far away to go home and return, so they come directly from their work to service.

The Sunday night preaching service has always been, not the most important, all being of supreme importance, but the best attended. Now that we have the new building, not only has the number of hearers increased, but scarcely a Sunday passes that we do not note the presence of "new people," usually unconverted, and during the

service a deeper spirit of reverence than we used to see.

May these lines serve to stimulate those who are helping support the work among the Mexicans in the United States, a people who have lived in ignorance and superstition for centuries and who seek, yes, seek after God.

Home Mission Day in the Sabbath Schools

March 30, 1919

Our Sabbath Schools Are Asked to Give \$10,000

... TO ...

OUR WORK AMONG OUR FOREIGN-SPEAKING NEIGHBORS

Programs and mite boxes have been mailed to all schools contributing during the past year. Others should write at once for the supplies.

A lesson on our Foreign Work will be sent on request for use in classes on Review Sabbath. A second lesson will be furnished for Review Sabbath in June. Get these lessons and let your school study this vital problem which now confronts our country and our Church.

One person out of every six in our land is of foreign birth.

One out of every three is of foreign birth or parentage.

Superintendents, Secretaries of Assembly's Home Missions, Missionary Committees, Teachers, plan now to observe the day.

THE EXECUTIVE COMMITTEE OF HOME MISSIONS

The Presbyterian Church in the United States

1522 Hurt Building,

- - - - -

Atlanta, Ga.

IS THIS COMMUNITY "OVERCHURCHED" OR OVERLOOKED?"

CAME from yesterday, and found your letter here. We can organize a church there now, with ten or fifteen members, but I do not know whether it is advisable, as it is so far away from the rest of our work. However, it is

a very needy field, and some church ought to be at work there. There must be at least three hundred people in the community, and they have no church work whatsoever. I preached there a year ago last November, and no one has preached there since."

NOTICE! MISSIONARY SOCIETIES!

THE Assembly's Home Mission Committee has prepared for use in connection with the Auxiliary Year Book for the next year invitations and souvenirs for the meetings on the various phases of Assembly's Home Missions.

The price for these will be:

Invitations, with envelopes, per dozen, 10c.; per fifty, 25c.

Souvenirs, per dozen, 10c.; per fifty, 25c.

As the subject for April in the Year Book,

and in the program printed in the Home Mission Department of THE MISSIONARY SURVEY is the same, Colored Evangelization, probably many Societies using the latter program would be glad to have either the invitations or souvenirs, or both. Be sure to order now, to have it in time to use for the April meeting, from Literature Department, 1522 Hurt Building, Atlanta, Ga.

CAN YOU TELL?

What is the outstanding duty of the churches this month?

Why is it easier, sometimes, to reach Mexicans with the gospel message and persuade them to come out openly for Christ in the United States than it is in Mexico?

If we had the men and the money, could we extend our Mexican work in Texas? Give proof substantiating your answer.

How did the "Y" men and officers help one Mexican soldier in his efforts to help his countrymen in the army?

What denomination has recently manifested a spirit of real Christian comity in

relation to our Mexican work in a Texas city?

What pertinent question does Mr. Trevino ask regarding the scarcity of American workers in the Mexican work in Texas?

In what peculiar way, giving enlarged opportunity for service, has the war affected Tex.-Mex.?

What tribute does Mr. Rodriguez pay to our Texas-Mexican work, as compared to the work in Arizona of a sister denomination?

What shows that our Mexican Christians are growing in the grace of giving?

SENIOR HOME MISSION PROGRAM FOR MARCH, 1919.

Prepared by Miss Eleanora Andrews Berry.

The Texas-Mexicans.

The Lord's My Shepherd—Hymn 158.

His Word for All Nations, Isaiah 54:11-14; 55:1-5.

Enter into His gates with thanksgiving—Prayer of thanks for the rich blessing God has given our work in Texas, for the Mexicans, and for our splendid group of missionaries, both American and Mexican.

"Tithes and Offerings."

Evangelization among the Mexicans.

Xpansion in Central Texas.

A Pertinent Question—Reading.

Soldiering for Christ.

Moving forward at Austin.

Education and the Mexicans.

Xcelsior! The Motto at Tex.-Mex.

In Arizona.

Church Building and Progress.

Announcements and suggestions.

New Vision Needed—Prayer: O God, the Father of all races and nations, help us to realize the attitude of brotherhood by

learning to know and to love the stranger coming to our gates.

May we resolve to give

"An arm of aid to the weak,

A friendly hand to the friendless;

Kind words, so swift to speak,

But whose echo is endless."

Song—Faith is the Victory, No. 130.

Notes: The Hymns are from Assembly Songs. "Tithes and Offerings," a brief discussion of Stewardship.

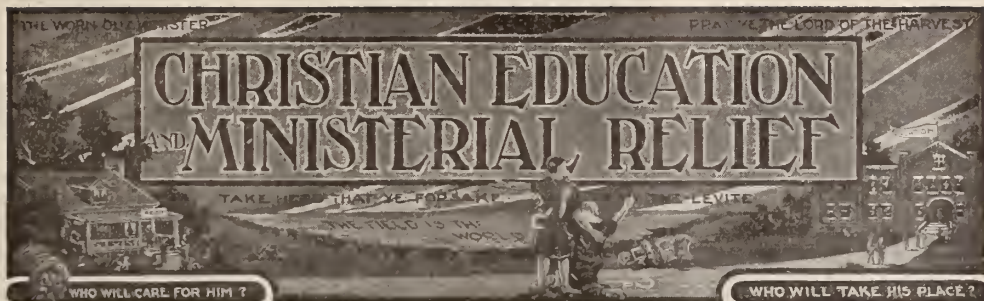
"A" is the poem, "What If Your Own?"

Announcements and suggestions should be a discussion of Children's Day for Home Missions. The Missionary Society should be vitally interested in seeing that these special days are observed in the Sabbath School. Notice also the invitations and souvenirs which are available for your own meetings.

All other items are articles in the current issue of The Survey.

KNOCKED DOWN, BUT UP AND AT IT AGAIN. How much does it take to break up your effort to get subscriptions for THE MISSIONARY SURVEY? Does rain, or mud (or other light afflictions), serve to discourage? If so take courage from this good friend of the magazine:

"Dear Editor: I met the members of our missionary society on yesterday and I think they are all going to renew their subscriptions. I got three new subscribers; each of them have given me their money, and some of the others, but I will have some collecting to do, as some were not at the meeting. I just write so you will know I am working to help. I was knocked down by an automobile on Christmas Day and haven't been able to get out until the last few days. With many good wishes for THE SURVEY, I am, sincerely."



Address All Communications Relating to
this Department to
REV. HENRY H. SWEETS, D. D., SECRETARY,
122 FOURTH AVENUE, LOUISVILLE, KY.

Make All Remittances to
MR. JOHN STITES, TREASURER,
FIFTH AND MARKET STREETS, LOUISVILLE, KY.

A CHURCH PAPER IN EVERY HOME.

ONE of the objectives of "The Progressive Program," approved by our General Assembly, is the placing of a religious newspaper in every home. Coupled with this purpose is the desire that "THE MISSIONARY SURVEY," the monthly publication that represents all the benevolent causes of our General Assembly, shall also find a place in every home in our Church. This is the first time in the history of our Church that a concerted and official campaign has been launched to seek to place a church paper in every home.

The value of a religious paper in the home has become so evident to the Assembly's Stewardship Committee that they have heartily approved this objective and have included it in the eight specific purposes of the great "Drive" that will be conducted during the three months from January 1 to April 1, 1919.

VALUE OF A RELIGIOUS PAPER IN THE HOME.

In those homes where a religious paper is read regularly there is more information concerning the opportunities and needs of our Church, more enthusiasm in meeting these needs and opportunities, more consecration of life and service, and a more definite recognition of the principles of Christian stewardship. Southern Presbyterians are now called upon by the official agencies of the Church to see to it that at least one of our church papers goes regularly into every Presbyterian home.

The religious newspapers published in our Church are far superior to the average church paper.

If all the families of our Church will read them regularly, they will be so thoroughly informed concerned the Church's opportunities and needs and so united in purpose that the Church will become more

and more an irresistible power in the promotion of righteousness.

WHAT THE CHURCH PAPER PROMOTES:

The Church paper promotes large, generous, statesman-like plans. It enlarges the individual Christian's outlook and gives an intelligent comprehension of world opportunities and world responsibilities that come to the Christian.

It is an educative agency. It is an inspirational agency. It is the faithful pastor's tireless, inventive, alert and capable assistant.

In short, the Church paper promotes:

Church attendance.

Bible reading.

Family worship.

Christian living.

Hearty co-operation in all Christian service.

Liberal support of the cause of Christ in every field of effort.

WHAT THE CHURCH PAPER PREVENTS.

The Church paper prevents narrowness in life and thought, selfishness and smallness of soul. No one can read the present up-to-date, aggressive Church paper, with its editorial appeals to the noblest and finest efforts, with its thrilling accounts of the marvelous work of God's Spirit among men; with its inspiring devotional articles that present the noblest and best appeals, with its carefully selected stories that are free from maudlin sentimentality or salacious suggestions, without growing in vision and in noble purposes.

HOW THE CHURCH PAPER SUPPLEMENTS THE WORK OF THE PASTOR.

It is impossible for the pastor to inform his people in full detail from the pulpit

concerning every form of work in which the Church is engaged. He needs the medium of the printed page to present to his people many facts, statistics, appeals, etc., that his brief opportunities in the pulpit do not permit him to present. The Church paper is thus the pastor's ablest assistant.

More and more the executive agencies of the Church are recognizing that through the weekly visits of the Church paper the Church can most wisely and effectively present in popular form her teachings, her policies, her plans, her achievements and her opportunities.

THE SCOPE OF THE CHURCH PAPER.

The religious newspaper publishes weekly the current events in Church and State. It regularly and systematically reports the progress of the kingdom of God in all parts of the world. Its devotional matter is elevating and ennobling. It furnishes valuable helps for the worker in the Sabbath school and Young People's Societies. The children await its weekly visits on account of its excellent stories. Every one, from the youngest child to the aged grandparent, will find something in its pages to interest and instruct. The Church paper educates, stimulates, enthuses and inspires.

THE DUTY OF PARENTS.

For the sake of the highest interest and the safety of their children, parents should have religious papers in their homes. The journal that comes into the home every week, which the children read as soon as they can read at all, exerts a marked influence over the formation of their characters. Hundreds of children learn their letters from its pages.

Harmful reading can creep into a home unnoticed by parents more easily than harmful playmates. A wrong method of thought established before children become of age is apt to continue through life. Some of the magazines published today contain stories and articles that are demoralizing and even immoral. There is nothing in our Church papers that can hurt any boy or girl. There is much in them that will help. They are like trusted companions and your children are safer with them than without them.

A religious journal in the home deepens and develops faith in God and guards against skepticism and infidelity. Who can tell its influence in thus rooting and grounding in the faith the young people in our homes? It has saved many from destructive sins and habits and associates. It is one of the most effective means for keeping alive in the hearts of young and old the faith that God is, that man must serve Him, and that He is not very far from every one of us.

That home in which a religious journal is taken—and read—is a better home than it can ever be without it.

The Assembly's "Progressive Program" calls for "THE MISSIONARY SURVEY," published by the Presbyterian Committee of Publication, Richmond, Va., at 75 cents a year, and a Church paper in every home.

The following are our Church papers:

The Christian Observer, Louisville, Ky., \$2.50 a year.

The Presbyterian of the South, Richmond, Va., \$2.00 a year.

The Presbyterian Standard, Charlotte, N. C., \$2.50 a year.

Subscribe now to your choice of these publications.

Southern Presbyterians are called upon by the official agencies of the Church to see to it that at least one of our Church papers goes regularly into every Presbyterian home.

THE S. A. T. C. DEMOBILIZED.

IN the early fall the War Department, appreciating the great need of trained officers, practically took over the colleges of the land and established in them Student Army Training Corps. In many institutions this practically discontinued the regular college work, as so much time had to be given to military training.

The idea, however, appealed very strongly to the young men of our Church, who

were eager to render the largest service to their country and to humanity. The poorest of them were not excluded, and many a boy who had dreamed of a college education began to see some hope of attaining the same.

The Government provided the uniform and equipment, board, lodging and tuition, and the pay of a private, or \$30 a month.

The plan was put into operation, but it

took several weeks to get it working smoothly. Hardly had this end been attained when the armistice was signed. After a thorough investigation it was decided to demobilize, and in the month of December all of the young men were discharged.

Many of our candidates for the ministry and young men who were formerly in college were exceedingly anxious to continue their studies. Most of them, however, had made heavy financial sacrifices and found themselves without funds. Out of the \$30 which they received for two or three months they had to pay for the insurance for which they had contracted with the Government, and they had subscribed for Liberty Loan Bonds and to the various war funds that were being raised.

For a little while it looked as though we would have very few applications for loans from the funds of education for the ministry and mission service and from the Student Loan Fund. During the month of January, however, we find that scores of these men must have loans or they must

leave college. We felt sure that the Church would respond to our call, and we have not refused any of approved character and ability who have applied.

We call upon our churches, societies, Sunday schools and individuals to remember our needs at this hour. We are fully convinced that no investment will yield better or more permanent returns than those made in the lives of the choice boys and girls of the Presbyterian Church.

Our hearts have been very greatly encouraged by reason of the fact that many have become interested in the Student Loan Fund and have forwarded Liberty Loan Bonds to be included in it. We earnestly hope that others will follow this example.

We have recently issued some splendid leaflets on the Student Loan Fund and on the work of education for the ministry and mission service. We will be glad to send these and to furnish any other information to those who are interested in this work. Address Henry H. Sweets, Secretary, 122 South Fourth Avenue, Louisville, Ky.

THE LIFE BLOOD—TWO HEROES.

ALEATHEA T. COBBS.

A YOUNG Scotchman, in love with American ideals, was making his home in a southern coast city when the great war broke out. He returned to his own country almost immediately and joined the colors.

Through the long winter he was stationed in the North Sea. Then he saw service in the desert of Sahara, and knew what it was to watch the enemy aircraft sweeping down upon them from a blinding sky without the defense of a great rock in a weary land.

He fought in the shadow of the pyramids. He shared the frightfulness of the siege, the heat and the dust of Mesopotamia. He was one of the crusaders who took part in the siege of Jerusalem, but did not have the joy of participating in its conquest, for while still nine miles distant an enemy shell, which killed fifteen of his comrades, tossed him high into the air. When they dug him out of a dust heap, he was a senseless mass of broken bones.

After several days he was restored to consciousness, and for a year or more was shifted from one hospital to another for the restoration of his tortured body.

Meantime he was recommended for the Victoria Cross, and received an honorable discharge from his king.

Like one risen from the dead he reappeared one day on the streets of his adopted city, with a dragging limb, shattered nerves, and gray hair that had been black.

Congratulations were showered upon him. Crowds gathered to hear his story, and as he told it dollars were loosened from pockets to swell the great Liberty Loan, and youths offered their lives for the cause.

It was wonderful to hear him—the returning and rest after the storms of war. He was almost afraid it was a dream from which he would suddenly awaken. He had through stern conflict found peace with honor. His bodily needs were provided for. He was now at liberty to pursue his own purposes with a clear conscience. He limped among his fellows with a beaming face. But after a while it clouded—he became restless — discontented — and soon voiced an eager determination to return to the war in any capacity whatever.

"They must use me somewhat," he said. "My lifelong chums have been killed—but the other fellows are there, fighting, suffering, dying—and I can't rest here. I think of them all the time—I dream of them at night. I've got to get back and help them—I can't stop until this war is ended victoriously."

One tried to soothe him by reminding him that already he had given his best for the cause. But he blurted out with a soldier's passion in his voice:

"I haven't given enough until I have given my life's blood."

And there was another soldier who had

spent the strength of his manhood in the greater war against sin—a hero of the Church. He had, too, known service where winds were harsh and shores forbidding. He had fought on desert wastes where there was scant refreshment for mind or body, and the attacks of the foe were pitiless. He had seen his comrades fall one by one, with few, if any, to fill up the thinning ranks. The wounded and fainting in life's battle he had strengthened with the cordial of good cheer and the medicine of a merry laugh.

He had been on the forefront of those who moved against the ancient forms of evil, and won great victories for his King; and then, like the young Scot, he was sore smitten when in sight of the city of his desire, and placed upon a bed of pain. At length he arose, feeble in health, and stone blind. But with a spirit as unconquered as an eagle's.

His hair was white, not with the delirium of three years of changeful warfare, but with threescore years of frost and heat spent on the Church's battle line.

There was no Victoria Cross for him—no service badge emblazoned in letters of gold with the legend, "Where Glory Leadeth"; men did not crowd about him to hear tales of brave, heroic sacrifices, though he could have told them; nor did the dollars loosen and young lives spring forward to fill the breach.

This veteran, who knew the dullness of the human heart to things spiritual, expected no such demonstrations when he was led first from his darkened chamber. The Well Done that he listened for came from the voice of his Great Commander who tabernacled in him. Kind friends told him his working days were over. The Church offered him a pittance, all it could, to keep him from bodily want, and his congregation deeded him a tiny cottage, where he might sit and receive from them such daily benefits as their charitable spirits inclined them to bestow.

To the world he was merely a broken-down preacher to be cast on the scrap-heap.

But the old soldier lifted his head, and listened. He caught the sound of the battle still raging about an undefended sector where he had in other days held the enemy at bay. They were there fighting still—and leaderless. Could he desert them? And desert his King, while he had breath? Not he! So he shook his white head, laughed the laugh of the undaunted spirit, and said:

"Nay, brethren—let me die with my armor on and my face to the foe!"

Then he buckled on his good sword anew—that magic weapon that pierceth even to the dividing asunder of soul and spirit—and for ten years more he proved how strong is weakness, and how keen-visioned is blindness, when fighting with invincible Truth on his side.

We cannot too greatly honor the boys in khaki, who are coming back to us scarred, maimed, but gloriously unconquered in the cause of liberty. Their superb sacrifice has blazed a new-old path of living through a materialistic age, and we are hopelessly their debtors. But can we forget those other grand old heroes of the Cross, who through long years have borne the burdens of unceasing spiritual warfare for the liberty wherewith Christ hath made us free?

Pity them? Never! They belong to heaven's high command. They are princes of the blood. They stand in the King's ante chamber waiting for the summons from within—to receive from His own hands the decoration of the White Stone and the New Name. God pity us, and forgive us, that we have not always recognized them in their humble guise, nor given to them our undivided, loyal support! It is thus that the struggle has been prolonged, the morale of the army weakened.

Now that their warring days are over, let us account it high favor from a pardoning God, if He but permit us to minister to their bodily needs before they go hence!

"FREELY YE HAVE RECEIVED, FREELY GIVE."

REV. JOHN VAN LEAR, D. D.

THIS is one of many principles laid down by Christ of Christian Stewardship. They form concentric things of which this is the central. Christ deals always with fundamentals. He establishes a starting point for our thinking. This principle declares the very nature of his kingdom of grace. It is derived from a beneficent God. God is the Great Giver. He never kept anything. He gave His power and wisdom unlimited in creation. He gives His care unstinted in His providence. He gave His only begotten and well-beloved Son in redemption.

It is God-like to give. Miserliness is ungodliness. To withhold and keep for selfish, personal use life or possession is to sin against the plainest requirement of the gospel. God enriches Himself by giving. So does every giver. Impoverishment comes to those who keep. "There is that scattereth and tendeth to increase. There is that withholdeth and tendeth to poverty." Free giving can come only from a free Spirit. "Freely ye have received, freely give."

Redemption furnishes the motive of giving. The inspiration of giving is within. The true Christian does not need to be

coaxed into giving. He does not measure his liabilities by others' gifts. His measure is the freeness with which he has received. All things are yours because you are Christ's and Christ is God's. But yours to distribute, yours to share, yours to reckon with and account for. As a good steward of Jesus Christ from whom you have freely received all things.

The kingdom furnishes the objects for giving. The Church sets forth construction work in her educational and missionary program. She asks the transmutation of gold into character-building for service and into soul-saving in the whitened harvest fields at home and overseas.

This program of the kingdom has first and paramount claim upon Christians and the Lord's money is their stewardship.

Many sprouts of social service speak as if the old tree, the Church, was dead and passed away, but the Church lives, its roots are healthy and flourishing; these very sprouts come from the eternal life of the

undying tree and without it would never have been. The surest way to kill the sprouts is to neglect the tree. The kingdom of God vitalizes all social service. The Lord's money should first go for the spreading of that tree whose leaves are for the healing of the nations.

The gospel of our Lord Jesus Christ alone has promise of social reconstruction and hope of permanent human betterment.

The war has left the world as it found it with the age-long problem of sin and men crying with a deepened hunger for God. The Church must meet that cry for bread not with the stone of man's program, but with the gospel sufficient for every need. The Church has in its purse a large portion of the three hundred millions of American wealth and can amply meet the call next March for \$3,500,000 for her benevolent activities at home and overseas.

In the freedom with which we have received let us freely give.

MEN FOR THE MINISTRY

GEORGE H. MILLER, D. D.

THE Church of Jesus Christ has many needs. It needs a true and practical organization. It needs large financial resources. It needs plans adequate to its purpose, but the fundamental need of the church is leadership. Our great Leader left no organization, and had little or nothing to say about the formal organization of his kingdom. He emphasized the importance of generosity upon the part of his followers, but did not raise a great financial foundation. He spoke in universal terms of the plan of his kingdom, but he spent three years in securing a small body of men and fitting them to be leaders in the establishing and building up of his kingdom in the hearts of men and in the life of the world.

Leadership is still the great and fundamental need of the church. The church is just beginning to realize that there is a shortage of men for the ministry. Get this fact clearly before you! The church needs **MEN FOR THE MINISTRY!** It needs more men for the ministry and it needs better men for the ministry!

The church in a proud and glorious way has met the test of a world war; it has co-operated with the nation in every way; it helped put "over the top" every campaign for funds and for men; it contributed its ministers and its laymen. But the church's greatest opportunity is in this period of reconstruction. The message of the church is the fundamental message for life.

It is true that God picks leaders for the work in His kingdom, but it is also true that He asks our co-operation in this as in

all other phases of His work. It is our privilege to co-operate. We can co-operate by being sure that we rightly appreciate the place and importance of the ministry; by speaking highly of the minister and of his work; by doing our part in seeing that an adequate remuneration is provided for every minister. But most blessed of all is our privilege of co-operating with the spirit of God in prayer. "Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest." Pray for a sufficient number of ministers to man every last outpost in the kingdom of God. Pray that there may be enough ministers of the right character and preparation to man every pulpit and mission field. Pray that your neighbor's son, having the gifts of leadership, may hear and heed the call to the ministry. Pray that your own son, the boy in whom your own hopes and ambitions are centered, may be thus highly esteemed by the Holy Spirit as to be called to the work of the Christian ministry.

Today our hopes are high for a league of nations and universal peace. We are trusting much to the statesmanship of the world, but may we not forget that it is the messenger of God who is building that superstructure of righteousness on that foundation other than which no man can lay which alone is prophetic of universal peace? The peace of the world must be the peace of God. Let one petition in every prayer be for a consecrated leadership sufficient in number and efficient in character and preparation to meet the needs of the kingdom in this our day!

AN ENDURING MEMORIAL.

THE following letter from Mrs. George T. Brown, Secretary of C. E. and M. R. in the Winston-Salem Church, has brought great encouragement to the Executive Committee:

"My Dear Dr. Sweets:

"I am so glad to be able to advise you that I have talked with the officers and teachers of the First Presbyterian Sunday School in regard to taking a \$400 Student Loan Fund.

"This Sunday school has pledged itself to buy a \$500 bond of the Fourth Liberty Loan as a memorial to Grant Rector, one of its first members who gave his life for his country in France during last September.

"The Sunday school has voted unanimously to turn this bond over to your committee, to be known and used as 'The Grant Rector Memorial Student Loan Fund.'

"This is a \$500 amount instead of the \$400 fund, but they desire it held together as a \$500 loan, even if your fund asked for is \$400 each.

"The bond will be forwarded you by the treasurer of the Sunday school within a few weeks, just as soon as the final payments can be made on it.

"Our Sunday school was very enthusiastic over the cause and sincerely hope it will accomplish much good."

What an enduring memorial to this heroic young man. What an example it sets to other Sunday schools, churches, societies, and individuals. We are fully convinced that no investment of the Lord's money will yield larger or more permanent returns than those made in the lives of our boys and girls who so soon must take our places of leadership in the Church and State.

This \$500 will enable five of the choice boys and girls of the Presbyterian Church, from poor homes, to attend our colleges for an entire year. As soon as they graduate the money will be repaid and others will take their places in training. Thus the returns from this investment will go on and on through their lives. What returns will be revealed in time and in eternity no one can tell.

Some new and helpful leaflets on the Student Loan Fund have recently been issued by the Committee. These may be had on application to the Secretary, Room 410, Urban Building, Louisville, Ky.

A PRESBYTERIAN CREED.

A Declaration of Principles.

1. We believe that any denomination of Christians which is to do its part in the world's work must have a trained leader-

ship and an educated constituency. We believe our first task, therefore, must be to foster an interest in education among our Presbyterian people.

2. We recognize that under present conditions a large number of our young people are destined to secure their education in schools supported by the State. We believe it to be our duty, therefore, to develop every means possible to surround them with influences calculated to develop in them strong and effective Christian character.

3. We believe that, in addition to all the schools which States and municipalities may maintain at public cost, schools of higher learning under Christian auspices and influences should be maintained in all parts of the country. This is necessary both that there may be Christian schools in which our children may receive an education under most favorable conditions and that the Christian Church may have centers for the expression and development of its interest in Christian education.

4. We believe that the Presbyterian denomination must assume its full share of responsibility for the development and maintenance of such institutions, or suffer immeasurably now and in the future.

5. We believe that the schools which are maintained by the Presbyterians must, in order to justify their existence, provide the facilities for a sound and thorough education, such as will fully warrant them in inviting the young men and women of our churches to come to them for training. We believe it to be our duty, therefore, to equip, endow and sustain in our Church, schools and colleges and theological seminaries that shall maintain the highest Christian ideals and shall provide an education of the highest standard.

6. We believe that the Church, through carefully planned and sustained efforts, should see that all the youth of the Church are brought face to face with the problem of their life's work, so that they may be able more clearly to discern God's plan for their lives. We are, therefore, circulating the best literature and enlisting the help of parents, pastors, teachers and societies in this work.

7. We believe that the boys and girls, of approved character and ability, from poor homes should have a chance to qualify for leadership in Church and State, and to this end "The Student Loan Fund," from which loans of one hundred dollars a year are made to those desiring to enter our Presbyterian colleges, should be increased as soon as possible, so that our Presbyterian youth may be prepared for higher service, and our colleges may be filled.

THE STEWARDSHIP CAMPAIGN, 1919.

MARCH THE LAST MONTH IN THE \$3,500,000 DRIVE.

FROM all over the Church comes news of a determined effort to make the present drive a success. The goal has been fixed one-half million dollars beyond that of last year, and if full co-operation is given by all societies and other organizations, as well as individuals, the goal will be reached.

This drive is for pledges for the benevolent work of the Church during the year beginning April 1, 1919, under the direction of the Assembly's Stewardship Committee. Rev. Homer McMillan, the chairman, on January 30th gave out the following encouraging statements, from reports of various synodical managers. He says:

"I do not think that too much praise can be given to our Synodical and Presbyterian managers, for the earnest and self-denying effort they are putting in the work. If the drive is pushed to a complete success it will be because of the faithfulness and efficiency of these men."

REPORTS OF SYNODICAL MANAGERS.

January 30, 1919.

Synod.

Alabama, Rev. D. F. McConnell, Mgr.—Presbyterian managers have been secured for all Presbyteries, and have accepted. Group managers appointed in each Presbytery. Key men appointed in each church, and apportionments for each church made out. Literature received and distributed. Campaign will be opened with conferences in Birmingham to be followed by others in other Presbyteries.

Arkansas, Mr. A. H. Whitmarsh, Mgr.—Arkansas is lining up. Presbyterian and group managers secured, and practically all congregational managers selected. Conferences of one character or another to be held in all Presbyteries.

Appalachia, L. R. Walker, Mgr.—This Synod is trying to keep practically the same organization as last year. Two conferences with Presbyterian managers have been held, and they are now busy grouping the churches and selecting their leaders. Dr. Walker has been to Montreat to discuss his plans. He is entering energetically into the work.

Florida, E. D. Brownlee, Mgr.—Presbyterian managers secured. Group managers appointed in two Presbyteries. In the third Presbytery because of the great distances and scattered churches, Presbyterian man-

ager prefers to work through congregational leaders. Synod formally adopted quota. Two Presbyteries adopted full quota, and third because of the influenza has not met. A series of conferences arranged for in Synod, about five for each Presbytery.

Georgia, J. B. Ficklen, Mgr.—Organization being completed with splendid Presbyterian managers, and campaign moving on with reasonable degree of satisfaction. A conference of Presbyterian managers is to be held in connection with meeting of Synod this week.

Kentucky, W. H. Hopper, Mgr.—The Synod of Kentucky is moving slowly but surely. An excellent presentation at Synod and all members interested and sympathetic. Synods quota of \$175,000 accepted without a dissenting voice. Every Presbytery except one has accepted its apportionment. Presbyterian managers secured.

Louisiana, Geo. Summey, Mgr.—I am calling a meeting of Presbyterian managers for Tuesday of next week. They will probably lay out a program and arrange some conferences.

Mississippi, F. R. Graves, Mgr.—Presbyterian managers selected and all at work. Two Presbyteries completely arranged. Group managers appointed and church quotas fixed. We have been just a little slow on account of the "out of debt campaign" for our schools, but that will soon be out of the way. I am sure this Synod will come up with her quota.

Missouri, R. S. Boyd, Mgr.—I am on the job in Missouri. Organization practically complete down to congregational managers. Thus far have been working on educational end of campaign, placing emphasis on the eight objectives, before apportionments are sent out. I think I can assure you that Missouri will accept quota practically unchanged. Several conferences have been arranged.

North Carolina, R. A. Lapsley, Jr., Mgr.—He sends a detailed report of each Presbytery. All managers enthusiastically at work. *Albemarle* plans for one-day conference elders and deacons in each group, with team of best local men. *Concord* has all groups formed, and a group managers' conference planned. *Fayetteville* accepted her quota in full and has apportioned it among the churches. Conference with group leaders held. Others planned. *Kings Mountain* has groups formed and managers appointed. An elder's and deacon's conference planned. The influenza has greatly interfered with the work in this Presbytery. *Mecklenburg* accepted her quota in full and is thoroughly

organized under a live manager, and everything promises success. *Wilmington* has an excellent manager, who has taken up the work with great enthusiasm. Had a splendid conference of group managers and plans for a conference of elders and deacons in each group.

Oklahoma, E. H. Moseley, Mgr.—*Oklahoma* is a Home Mission Synod, widely scattered. All Presbyterian managers appointed and accepted, and entering enthusiastically upon work. The Presbyteries have been grouped and congregational leaders are being selected. They are getting their laymen prepared to present the drive in the churches.

South Carolina, E. E. Gillespie, Mgr.—All Presbyterian managers secured except one. The groups are being formed and congregational managers appointed. All apportionments have been made out to Presbyteries. A complete list of the heads of families in Synod is being secured and literature will be mailed to the homes. This will mean much work, but feel results will justify the extra effort.

Tennessee, E. D. McDougal, Mgr.—Presbyterial managers appointed and all on the job. Literature is being distributed. *Tennessee* will make any effort to do her part. Dr. McDougall is removing to a new field and has not been able to give as much time as he would like to the work, but will soon be in a position to press the campaign vigorously.

Texas, W. F. Galbraith, Mgr.—All Presbyterian managers appointed, accepted and busy. Have heard of no church or Presbytery rejecting quota. All literature has been sent to Presbyterian managers to be put in hands of congregational leaders. The Presbyteries have all had or will have conferences. We are not sleeping.

Virginia, W. E. Hudson, Mgr.—Each Presbytery has a live, active manager; quotas of churches have been made out. In nearly all Presbyteries group managers have been selected. A series of conferences being held in each Presbytery. They are well attended. We have at these conferences from 50 to 100 men at 6 o'clock supper, and from 100 to 250 at the 8 P. M. meeting. The Presbyterian manager and interested local people have worked up a splendid attendance at each point.

West Virginia, J. L. Lineweaver, Mgr.—Presbyterial managers all appointed and entering heartily and intelligently into work. *Greenbrier* thoroughly organized Group managers secured. Budget made out and many have accepted. One church took E. M. C. in December, raised pastor's salary \$300 and went \$300 over the top for benevolences. All this while pastor absent in army.

Campaign in good shape in Presbytery. Several speakers who themselves are tithers and active laymen giving their help. *Kanawha* is thoroughly organized. All churches have accepted budgets. The manager, Mr. J. A. Sloan, a layman, plans to visit every church in Presbytery and promises that his Presbytery will exceed her apportionment. *Tygart's Valley*, budgets have been made out, managers selected and most of them have accepted.

The synodical manager is keeping in close touch with the Presbyterian leaders and reports satisfactory arrangements with each manager for financing his work.

THE EXECUTIVE COMMITTEE OF FOREIGN MISSIONS.

January 8, 1919.

Rev. Homer McMillan, D. D.,
1522 Hurt Building,
Atlanta, Ga.

My dear Dr. McMillan:

I have been instructed by the Executive Committee of Foreign Missions to convey to you as chairman of the Stewardship Committee our high appreciation of the value of the three million dollar drive made some months ago for benevolences in our Church.

So far the receipts of our committee for the current year are one hundred thousand dollars in excess of the receipts for the same period of time last year. We attribute this splendid increase largely to the three million dollar drive.

We desire to express to your committee our profound interest in the approaching campaign for benevolences, and to assure you of our earnest wish to co-operate in every possible way with the Stewardship Committee in this important movement of our Church.

Believe me, with cordial esteem,
Faithfully yours,

JAMES I. VANCE.

THE EXECUTIVE COMMITTEE OF HOME MISSIONS.

January 27, 1919.

Rev. Homer McMillan, D. D., Chairman,
Assembly's Stewardship Committee,
Atlanta, Ga.

Dear Dr. McMillan:

The Executive Committee of Home Missions is in full and hearty accord with the effort of the Assembly's Stewardship Committee to raise three and a half million dollars for benevolences this year, and is desirous of co-operating in every way possible to make the campaign a success.

It is the judgment of this committee that no movement in our Church has been so fruitful of good or so full of promise as this united campaign. It saved all the committees and agencies from financial disaster

in all the strenuous times of the war, when patriotic and relief appeals were making heavy demands upon our people.

Instead of decreasing, the income of all the benevolent causes has shown a remarkable growth. The Home Mission receipts during the war increased from \$168,670 to \$233,991. During the current year, beginning April 1, 1918, for nine months the contributions from churches alone to the Assembly's Home Missions have increased \$36,179 over the same period last year.

If the churches that have not been enlisted can be reached by this drive it is certain that the financial problems of the Executive Committees will be solved, and all the causes of the Church adequately provided for.

Yours most sincerely,

(Signed) S. L. MORRIS,
Executive Secretary.

THE EXECUTIVE COMMITTEE OF CHRISTIAN EDUCATION AND MINISTERIAL RELIEF.

There has been an increase of \$21,569.01 in the receipts for Christian Education and Ministerial Relief to December 31, 1918, over the corresponding figure of last year that is traceable to the splendid work of the \$3,000,000 drive.

We are fully convinced that with the momentum already gained and the plans projected under the leadership of the late secretary, Rev. R. L. Walkup, we are going to see a much larger gain in the \$3,500,000 drive for 1919-20.

HENRY H. SWEETS,
Secretary.

SCHEDULE OF TOPICS

FOREIGN MISSION TOPICS.

JANUARY—*Mid-China.*
FEBRUARY—*North China.*
MARCH—*Mexico.*
APRIL—*Africa.*
MAY—*General View of the Field.*
JUNE—*Industrial and Educational Missions.*
JULY—*Signs of the Times.*
AUGUST—*Medical Missions.*
SEPTEMBER—*Japan.*
OCTOBER—*Chosen.*
NOVEMBER—*Brazil.*
DECEMBER—*Cuba.*

HOME MISSION TOPICS.

JANUARY—*The Assembly's Home Missions: Christian Education and Ministerial Relief.*
FEBRUARY—*Synodical and Presbyterian Home Missions.*
MARCH—*Sabbath School Extension; Mexicans in the U. S.*
APRIL—*Christian Education and Ministerial Relief Colored Evangelization.*
MAY—*Foreign-Speaking People in the United States.*
JUNE—*Mission Schools.*
JULY—*The Indians.*
AUGUST—*Christian Education and Ministerial Relief.*
SEPTEMBER—*City Missions; Evangelism.*
OCTOBER—*Sabbath School Extension; the Great West.*
NOVEMBER—*Mountaineers; Home Mission Week.*
DECEMBER—*Christian Education and Ministerial Relief; Woman's Work.*

Missionaries of the Presbyterian Church, U. S.

AFRICA-CONGO MISSION AFRICA.

[48]

Buiape, 1915.

Rev. and Mrs. H. M. Washburn.
Rev. and Mrs. R. F. Cleveland.
Rev. and Mrs. C. T. Wharton.
Miss Elda M. Fair.

Luebo, 1819.

Rev. and *Mrs. Motte Martin.
*Dr. and Mrs. L. J. Coppedge.
*Miss Maria Fearing (c).
Mr. and Mrs. T. J. Arnold, Jr.
Rev. and Mrs. T. C. Vinson.
*Rev. S. H. Wilds.
Dr. and Mrs. T. Th. Stixrud.
Rev. and Mrs. A. C. McKinnon.
†Mr. and Mrs. T. Daumery.
Rev. and Mrs. J. W. Allen.
Mr. B. M. Schlotter.
*Rev. and Mrs. W. F. McElroy.
*Mr. and Mrs. C. R. Stegall.
Miss Mary E. Kirkland.
Rev. and Mrs. J. H. Longenecker.

Ibanche, 1897.

Rev. and Mrs. A. L. Edmiston.

Mutoto, 1912.

*Rev. A. A. Rochester (c).
Rev. and Mrs. Plumer Smith.
*Dr. and Mrs. Robt. R. King.
Rev. and Mrs. C. L. Crane.
Mrs. S. N. Edhegard.
†Rev. S. N. Edhegard.

Lusambo, 1913.

Rev. and Mrs. R. D. Bedinger.
Mr. W. L. Hillhouse.

Bibangu, 1918.

Rev. and Mrs. Geo. T. McKee.
Dr. and Mrs. E. R. Kellersberger.

E. BRAZIL MISSION. [15]

Lavras, 1893.

Rev. and Mrs. S. R. Gammon.
Miss Charlotte Kemper.
*Rev. H. S. Allyn, M. D.
*Mrs. H. S. Allyn.
Mr. and Mrs. C. C. Knight.
Mr. and Mrs. B. H. Hunnicutt.
*Mr. and Mrs. F. F. Baker.
†Rev. A. S. Maxwell.
Miss Genevieve Marchant.

Piumhy, 1896.

Mrs. Kate B. Cowan.

Bom Sucesso.

Miss Ruth See.
Mrs. D. G. Armstrong.

W. BRAZIL MISSION. [10]

Ytu, 1909.

Braganca, 1907.

Rev. and Mrs. Gaston Boyle.
Rev. Marion S. Huske.

Campinas, 1869.

Mrs. J. R. Smith.
Rev. and Mrs. Jas. P. Smith.

Itapetininga, 1912.

Descalvado, 1908.

Rev. and Mrs. Alva Hardie.

Sao Sebastiao do Paraíso, 1917.

Rev. and Mrs. R. D. Daffin.

N. BRAZIL MISSION. [13]

Garanhuns, 1895.

Rev. and Mrs. G. E. Henderlite.
Rev. and Mrs. W. M. Thompson.
Miss Eliza M. Reed.

Pernambuco, 1873.

*Miss Margaret Douglas.
Miss Edmonia R. Martin.
Miss Leora James (Natal).
Miss R. Caroline Kilgore.

Parahyba, 1917.

Rev. and Mrs. W. C. Porter.

Canhotinho.

Dr. G. W. Butler.
*Mrs. G. W. Butler.

MID CHINA MISSION [75]

Han-chow, 1867.

Mrs. J. L. Stuart, Sr.
Miss E. B. French.
Miss Emma Boardman.
Rev. and Mrs. Warren H. Stuart.
Rev. Annie R. V. Wilson.
Rev. and Mrs. R. J. McMullen.
Mr. and Mrs. J. M. Wilson.
Miss Rebecca E. Wilson.
Rev. G. W. Painter, Pulaski, Va.
Rev. and Mrs. J. M. Blain.
Miss Nettie McMullen.
Miss Sophie P. Graham.
Miss Frances Stribling.

Shanghai.

*Rev. and Mrs. S. I. Woodbridge.
Rev. and Mrs. C. N. Caldwell.
Miss Mildred Watkins.

Kashing, 1895.

Rev. and Mrs. W. H. Hudson.
Dr. and Mrs. W. H. Venable (Kuling).
Miss Elizabeth Talbot.
*Rev. and Mrs. Lowry Davis.
*Miss Irene Hawkins.
Miss Elizabeth Corriher.
Miss Florence Nickles.
Miss Sade A. Nesbit.
†Mr. S. C. Farrior.
Dr. and Mrs. F. R. Crawford.
Rev. and Mrs. M. A. Hopkins.
Rev. and Mrs. J. Y. McGinnis.
Miss R. Elinore Lynch.
Miss Kittie McMullen.

Kiangyin, 1895.

Rev. and Mrs. L. I. Moffett.
Rev. Lucy L. Little.
Dr. and Mrs. Geo. C. Worth.
Mr. and Mrs. Andrew Allison.
Miss Rida Jourloman.
Mrs. Anna McG. Sykes.
Miss Ida M. Albaugh.
Miss Carrie L. Moffett.
Miss Venie J. Lee, M. D.
Miss Anna M. Sykes.

Nanking.

Rev. and Mrs. J. L. Stuart.
Dr. and Mrs. A. C. Hutcheson.
Dr. and Mrs. R. T. Shields (Tsin-anfu).
Rev. and Mrs. P. F. Price.

Soochow, 1872.

*Dr. and Mrs. J. R. Wilkinson.
Miss Addie M. Sloan.
Miss Gertrude Sloan.
Mrs. M. P. McCormick.
Rev. and Mrs. P. C. DuBose.
*Mrs. R. A. Haden.
Miss Irene McCain.
Dr. and Mrs. M. P. Young.
Rev. and Mrs. Henry L. Reaves.
Miss Lois Young.
Rev. and Mrs. H. Maxey Smith.

N. KIANGSU MISSION [76]

Chinkiang, 1883.

Rev. and Mrs. A. Sydenstricker.
Rev. and Mrs. J. W. Paxton.
Rev. and Mrs. D. W. Richardson.
*Rev. and Mrs. J. C. Crenshaw.

Taichow, 1908.

Rev. and Mrs. T. L. Harnsberger.
Dr. and Mrs. Robt. B. Price.
*Rev. Chas. Ghiselin, Jr.

Hsuehoufu, 1897.

Mrs. Mark B. Grier, M. D.
Dr. and Mrs. A. A. McFayden.
Rev. and Mrs. Geo. P. Stevens.
Rev. and Mrs. F. A. Brown.
Rev. and Mrs. O. V. Armstrong.
Rev. and Mrs. Lewis H. Lancaster.

Hwaiianfu, 1904.

*Rev. and Mrs. H. M. Woods.
Miss Josephine Woods.
Rev. and Mrs. O. F. Yates.
*Miss Lillian C. Wells.
*Miss Lily Woods.
Rev. and Mrs. Jas. N. Montgomery.

Yencheng, 1909.

Rev. and Mrs. H. W. White.
Rev. and Mrs. C. F. Hancock.
Dr. and Mrs. J. W. Hewett.
*Rev. and Mrs. C. H. Smith.

Sutsien, 1893.

Dr. and Mrs. J. W. Bradley.
Rev. B. C. Patterson.
Mrs. B. C. Patterson, M. D.
Rev. and Mrs. W. C. McLaughlin.
Rev. and Mrs. W. F. Junkin.
*Mr. H. W. McCutchan.
*Miss Mada McCutchan.
Miss M. M. Johnston.
Miss B. McRobert.

Tsing-kiang-pu, 1897.

Rev. and Mrs. J. R. Graham.
*Dr. and Mrs. James B. Woods.
Rev. and Mrs. A. A. Talbot.
Miss Jessie D. Hall.
Miss Sallie M. Lacy.
Miss Nellie Sprunt.
Dr. and Mrs. L. Nelson Bell.
Rev. and Mrs. H. Kerr Taylor.

Tonghai, 1908.

Rev. and Mrs. J. W. Vinson.
L. S. Morgan, M. D.
Mrs. L. S. Morgan, M. D.
Rev. and Mrs. Thos. B. Grafton.
Rev. and Mrs. A. D. Rice.

CUBA MISSION.

Cardenas, 1899.

*Miss M. E. Craig.
Rev. and Mrs. R. L. Wharton.
Miss Margaret M. Davis.

Caibarien, 1891.

Miss Mary I. Alexander.
†Miss Janie Evans Patterson.
†Rev. H. B. Somellán.

Placetas, 1909.

None.

Camajuani, 1910.

Miss Edith McC. Houston.
†Rev. and Mrs. Ezequiel D. Torres.

Sagua, 1914.

*Rev. and Mrs. Juan Orts y Gonzales.
Rev. and Mrs. J. O. Shelby.

JAPAN MISSION. [43]

Kobe, 1890.

Rev. and Mrs. S. P. Fulton.
Rev. and Mrs. H. W. Myers.
Rev. and Mrs. W. McS. Buchanan.

Kochi, 1885.

Rev. and Mrs. W. B. McIlwaine.
Rev. and Mrs. H. H. Munroe.
Miss Estelle Lumpkin.
Miss Annie H. Dowd.

Nagoya, 1867.

Miss Leila G. Kirtland.
Rev. and Mrs. R. E. McAlpine.
Rev. and Mrs. L. C. McC. Smythe.
Miss Sarah G. Hansell.

Gifu.

*Rev. and Mrs. W. C. Buchanan.
Miss Elizabeth O. Buchanan.

Susaki, 1898.

Rev. and Mrs. J. W. Moore.
Rev. and Mrs. J. H. Brady.

Takamatsu, 1898.

Rev. and Mrs. S. M. Erickson.
Miss M. J. Atkinson.
Rev. and Mrs. A. P. Hassell.

Marugame, 1917.
Rev. and Mrs. J. W. Hassell.
Tokushima, 1889.
Rev. and Mrs. C. A. Logan.
Miss Lillian W. Cud.
*Rev. and Mrs. H. C. Ostrom

Toyohashi, 1902.
Rev. and Mrs. C. K. Cummings.
Okazaki, 1912.

*Miss Florence Patton.
*Miss Annie V. Patton.
Rev. and Mrs. C. Darby Fulton.

CHOSEN MISSION. [74]

Chunju, 1896.

Rev. and Mrs. L. B. Tate.
Miss Mattie S. Tate.
Rev. and Mrs. L. O. McCutchen.
Rev. and Mrs. W. M. Clark.
*Rev. and Mrs. W. D. Reynolds.
*Miss Susanna A. Colton.
*Rev. S. D. Winn.
*Miss Emily Winn.
*Miss E. E. Kestler.
*Miss Lillian Austin.
Mr. and Mrs. F. M. Eversole.
Dr. and Mrs. M. O. Robertson.
Miss Sadie Buckland.

Kusan, 1896.

Rev. and Mrs. Wm. F. Bull.
Miss Julia Dysart.
Dr. and Mrs. J. B. Patterson.

Rev. John McEachern.
Mr. Wm. A. Linton.
Miss Elise J. Shepping (Seoul).
*Miss Lavalette Dupuy.
Rev. and Mrs. W. B. Harrison.
Miss Lillie O. Lathrop.
Rev. D. Jas. Cumming.

Kwangju, 1898.

Rev. and Mrs. Eugene Bell.
*Rev. S. K. Dodson.
*Miss Mary Dodson.
Mrs. C. C. Owen.
*Rev. and Mrs. P. B. Hill.
Miss Ella Graham.
Dr. and Mrs. R. M. Wilson.
*Miss Anna McQueen.
Rev. and Mrs. J. V. N. Talmage.
Rev. and Mrs. Robert Knox.
*Mr. and Mrs. M. L. Swinehart.
Miss Esther B. Matthews.

Mokpo, 1898.

Rev. and Mrs. H. D. McCallie.
Miss Julia Martin.
Rev. and Mrs. J. S. Nisbet.
*Miss Ada McMurphy.
*Dr. and Mrs. R. S. Leadingham.
*Rev. and Mrs. L. T. Newland.
Mr. and Mrs. Wm. P. Parker.
Rev. and Mrs. P. S. Crane.

Soonchun, 1913.

Rev. and Mrs. J. F. Preston.
Rev. and Mrs. R. T. Coit.

*Miss Meta L. Biggar.
*Miss Anna L. Greer.
*Rev. and Mrs. J. C. Crane.
Dr. and Mrs. J. McL. Rogers.

MEXICO MISSION. [11]

Linares, 1887.

Rev. and Mrs. H. L. Ross.
Matamoros, 1874.
Miss Alice J. McClelland.
San Angel, D. F. Mexico.

Austin, Texas.

Miss Anne E. Dysart.
Brownsville, Texas.

Rev. and Mrs. W. A. Ross.

Montemorelos, 1884.

Mr. and Mrs. R. C. Morrow.

C. Victoria, 1880.

Miss E. V. Lee.

Missions, 10.

Occupied Stations, 53.

Missionaries, 371.

Associate Workers, 11.

*On furlough, or in United States
Dates opposite names of stations in-
dicates year stations were opened.

†Associate workers.

For postoffice address, etc., see page
below.

Stations, Postoffice Addresses

AFRICA—For Bulape, Luebo, Mutoto.—Luebo, Congo Belge, Africa, via Antwerp, care A. P. C. Mission, par Kinshasa. For Lusambo—"Lusambo, Sankuru District, Congo Belge, Africa, via Antwerp, care A. P. C. Mission," par Kinshasa. For Bibangu—"Bibangu, Kabinda, District du Lomami, Congo Belge, Africa, care A. P. C. Mission."

E. BRAZIL—For Lavras—"Lavras, Estado de Minas Geraes, Brazil." Bom Sucesso, Estado de Minas Geraes, Brazil. For Piumhy—"Piumhy, Estado de Minas Geraes, Brazil."

W. BRAZIL—For Campinas—"Campinas, Estado de Sao Paulo, Brazil." For Descalvado—"Descalvado Estado de Sao Paulo, Brazil." For Braganca—"Braganca, Estado de Sao Paulo, Brazil." For Sao Paulo—"Estado de Sao Paulo, Brazil." For Itu—"Itu, Estado de Sao Paulo, Brazil." For Sao Sebastiao de Paraiso—"Sao Sebastiao de Paraiso, Estado de Minas Geraes, Brazil."

N. BRAZIL—For Canhotinho—"Canhotinho, E. de Pernambuco, Brazil." For Garanhuns—"Garanhuns, E. de Pernambuco, Brazil." For Natal—"Rio Grande de Norte, Brazil." For Pernambuco—"Recife, E. de Pernambuco, Brazil." For Parahyba—"Rio Grande de Norte, Brazil."

CHINA—Mid-China Mission—For Tunghiang—"Care Southern Presbyterian Mission, Tunghiang, via Shanghai, China." For Hangchow—"Care Southern Presbyterian Mission, Hangchow, China." For Shanghai—"Care Southern Presbyterian Mission, Shanghai, China." For Kashing—"Care Southern Presbyterian Mission, Kashing, via Shanghai, China." For Kiangyin—"Kiangyin, via Shanghai, China." For Nanking—"Care Southern Presbyterian Mission, Nanking, China." For Soochow—"Care Southern Presbyterian Mission, Soochow, China." North Kiangsu Mission—For Chinkiang—"Care Southern Presbyterian Mission, Chinkiang, China." For Taichow—"Care Southern Presbyterian Mission, Taichow, via Chinkiang, China." For Hsuehou-fu—"Care Southern Presbyterian Mission, Hsuehou-fu, Ku, China." For Hwai-an-fu—"Care Southern Presbyterian Mission, Hwai-an-fu—via Chinkiang, China." For Sutsien—"Care Southern Presbyterian Mission, Sutsien, via Chinkiang, China." For Tsing-Kiang-Pu—"Care Southern Presbyterian Mission, Tsing-Kiang-Pu, via Chinkiang, China." For Tonghai—"Care Southern Presbyterian Mission, Tonghai, via Chinkiang, China." For Yencheng—"Care Southern Presbyterian Mission, Yencheng, Kiangsu, China."

CUBA—For Cardenas—"Cardenas, Cuba." For Caibarien—"Caibarien, Cuba." For Camajuani—"Camajuani, Cuba." For Placetas—"Placetas, Cuba." For Sagua—"la Grande, Cuba."

JAPAN—For Kobe—"Kobe, Setzu Province, Japan." For Kochi—"Kochi, Tosa Province, Japan." For Nagoya—"Nagoya, Owari Province, Japan." For Susaki—"Susaki, Tosa Province, Japan." For Takamatsu—"Takamatsu, Sanuki Province, Japan." For Tokushima—"Tokushima, Awa Province, Japan." For Toyohashi—"Toyohashi, Mikawa Province, Japan." Okazaki—"Okazaki, Mikawa Province, Japan." For Marugame—"Marugame, Sanuki Province, Japan."

CHOSEN—For Chunju—"Chunju, Chosen, Asia." For Kusan—"Kusan, Chosen, Asia." For Kwangju—"Kwangju, Chosen, Asia." For Mokpo—"Mokpo, Chosen, Asia." For Seoul—"Seoul, Chosen, Asia." For Soonchun—"Soonchun, Chosen, Asia."

MEXICO MISSION—For Linares—"Linares, Nuevo Leon, Mexico." For Matamoros—"Matamoros, Tamaulipas, Mexico." For Montemorelos—"Montemorelos, Nuevo Leon, Mexico." For C. Victoria—"C. Victoria, Tamaulipas, Mexico."

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To the Women's Auxiliaries and Other Organizations in Our Church:

"The Progressive Program" of the General Assembly has eight objectives, one of which is to place "A Church Paper in Every Home."

The value of a religious paper in the home has become so evident to the Assembly's Stewardship Committee that they want every congregation in our Assembly carefully canvassed, house by house, and each family urged to subscribe to a religious paper during the three weeks' intensive drive in March. In order to co-operate with this plan and

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and at the Same Time
Raise Money for Benevolences.**

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